THE JAPAN MAGAZINE

A REPRESENTATIVE MONTHLY OF THINGS JAPANESE

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SUBSCRIPTIONS:

In the Japanese Empire, (postpaid) per year in advance . . *Yen* 10.00
In Foreign Countries, (postpaid) per year in advance . . . „ 11.00
Single Copy, ... „ 1.00

Foreign subscriptions should be remitted by P. O. or express money order, to The Japan Magazine Co., 6 Itchome Uchisaiwai-cho, Kojimachi-ku, Tokyo, Japan.

AGENTS:

Maruzen Company, Tokyo
Kyo-Bun-Kwan, Tokyo
Kawase Nissindo, Kobe
Kelly & Walsh, Yokohama & Shaghai
B. F. Stevens & Brown, London.
Brentano's, New York & Paris.
A. C. McClurg & Co., Chicago, Ill.
Smith & McCance, Boston, Mass.
Kho Hock-Tye, Penang, S. S.
American News Co., New York, etc.
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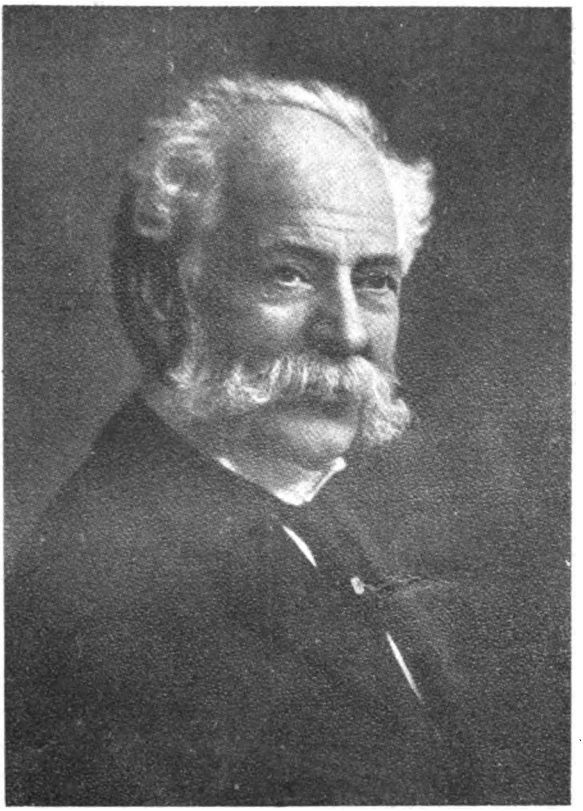

The Late Henry J. Heinz

Rev. Takeshi Ukai, D.D.

Rev. Hiromichi Kozaki, D.D.

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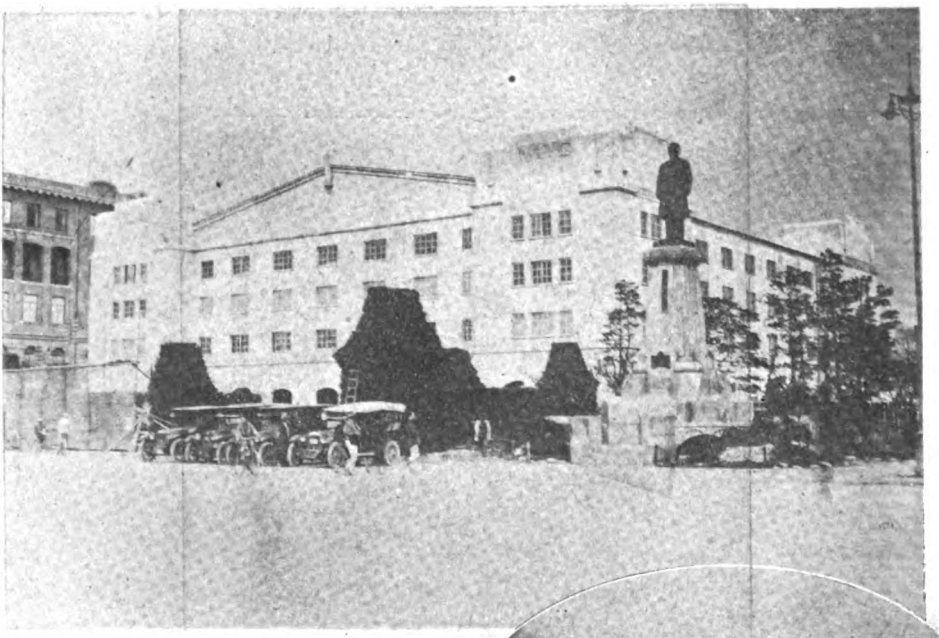

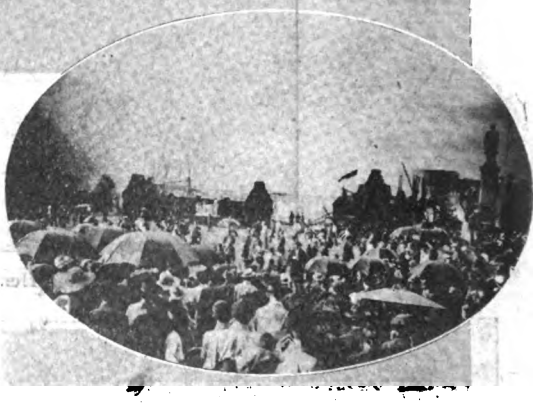

Convention Hall

After The Fire

Sunday School Parade at Hibiya

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THE JAPAN MAGAZINE
VOLUME ELEVEN OCTOBER, 1920 NUMBER FIVE

INFLUENCE OF WORLD'S SUNDAY SCHOOL CONVENTION IN TOKYO

By FRANK L. BROWN, LL. D.

THE coming World's Sunday School Convention in Tokyo, October 5-14, represents a force for the influencing of national and international affairs for good that has been little reckoned with by statesmen and educators, the world over. There is no need so great at this hour as the right motiving of life. Character is the world's greatest asset, as it is the world's greatest need. Character is produced by two great forces—the influence of the home and the influence of religion, or shall we say religion carried into home life, so that it will influence the life of the individual, the home, the community, and the nation.

Those that have followed the Sunday School movement of the world have become convinced that we have in this movement a tremendous power for the building of right national and international life, because the training of the Sunday School begins with the earliest years and powerfully directs the building of character, and character underlies right thinking, right conduct and right relationships, personal, national and international. The coming Convention therefore should be considered as of highest value in international as well as national affairs.

The World's Sunday School Association represents one of the greatest international, interdenominational and interracial organizations numerically. Its constituency now numbers 35,000,000, gathered in 300,000 Sunday Schools, and with 3,000,000 volunteer teachers. This great force is distributed over the entire world. There is no country where the Sunday School does not exist, and wherever there is a Sunday School there will be found teachers who thru their teaching and life are influencing the building of character. In America there are 20 000,000 in the Sunday Schools. In the British possessions over 10,000,000. There are 600,000 in the Sunday Schools of India, nearly 100,000 in the Philippines, 200,000 in China, in Korea over 150,000 and in Japan nearly 200,000. The officers of these Sunday Schools are for the most part business and professional men who give a great deal of time to the training of teachers and to the development of the Sunday School organization so that it shall become a week-day force.

That the Sunday School is a great influence in the building up of the best national life and ideals is the opinion of the national leaders of many countries.

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David Lloyd George has said, "All the best training I ever had was in the Sunday School. It is what has enabled me to do my work." Hon. John W. Foster, who was minister to China, said, "I challenge you to name any institution which has done as much for the greatness and welfare of our country as has the Sunday School." Chief Justice Brewer of the United States Supreme Court, himself a teacher of a large Bible class in one of the great Sunday Schools of Washington, has said, "Any individual or any institution that would take the Bible to every home in this country would do more for the country than all the armies from the beginning of our history to the present time." William Arnold Shanklin, President of Wesleyan University, has this word to say; "The Sunday School is in my judgment one of the greatest agencies in the upbuilding of character and in the training of citizenship." One of America's leading business men, Hon. John Wanamaker, the chairman of the Executive Committee of the World's Sunday School Association, and who when Postmaster-General of the United States, made it a point to leave Washington every Saturday so that he could be in attendance upon his great Sunday School in Philadelphia, said; "I know of no other work that begins to compare in results with that attained by the Sunday School in its influence upon the lives of our country's greatest assets—its young men and young women." Ex-President William H. Taft has this to say, "Sunday School education is absolutely essential to secure uplift and religious spirit;" and Theodore Roosevelt, himself a product of the Sunday School, says, "Instruction in things moral and spiritual is most necessary to the making of the highest type of citizenship." George Washington left as his word for his own day and other days, this statement, "We can preserve our liberties only by the religious education of our youth."

These statements could be added to from practically every great leader who is conversant with the character output of the Sunday School. If the results suggested in the statements of these men are worth while the Sunday School as an organization and as a plan of moulding character is worthy the serious attention of educators and statesmen who are seeking for a method by which individual character may be secured.

That the Sunday School has been an important factor in the business life of many nations is generally admitted. It would be difficult to name any important business in the United States or England which is not directed in whole or in part by those who have received their religious training in the Sunday School or in Christian homes. One of Chicago's business men, John J. Arnold, Vice-President of the First National Bank of Chicago, says, "The Sunday School has been to me a source of inspiration in the study of the greatest of all books." And the statement is made on the authority of another Chicago business man that in the city of Chicago there are forty-eight state and national banks and that forty-five of these are officered by Christian men. The Sunday School of which I am Superintendent in the City of Brooklyn, New York, has an Employment Department. Thru this department, some two hundred positions are secured annually for the young people of the Sunday School in the banks, iusurance companies and other corporations of New York City. One of the large banks in New York

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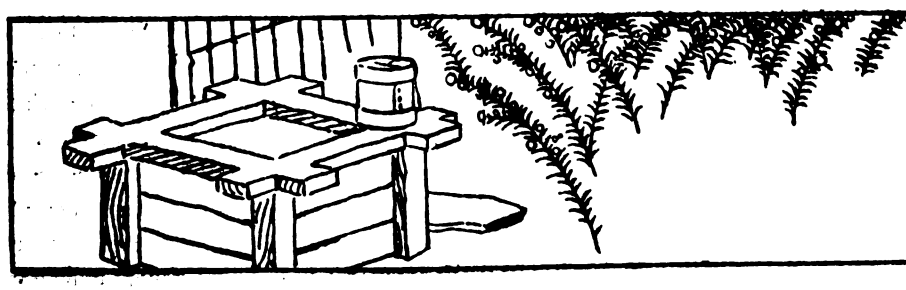
telephoned me one Saturday, "We want six of your Sunday School young men to begin employment in our bank next Monday morning. The character of those that you have sent to us is so satisfactory that we want more of your young people in our bank."

The international spirit has been greatly promoted thru the previous World's Sunday School Conventions, held in London, Jerusalem, Rome, Zürich and Washington. At the Zürich Convention over sixty (60) countries were represented and some three thousand (3,000) delegates were together for some days in the consideration of the best methods of developing the Sunday Schools in all lands, and the influence of those days together went out to the ends of the earth. The difficulties of travel to the Orient at this time are generally recognized both in the matter of cost of travel, accommodations and the distances to be covered, but despite all of these difficulties we shall expect to have nearly thirty nations represented at the Tokyo Convention. These representatives will be bound together in a close unity because they are brought together thru their love for the one Christ and the common text-book, the Bible, and because of their purpose and effort to make that Christ and that Book the possession of everyone in every nation.

Hon. Thomas R. Marshall, Vice-President of the United States, a Sunday School teacher, said, "If everyone would memorize and believe the teaching of Jesus Christ, the world would for the first time have found a universal solution for its problems." John Willis Baer, President of a Southern California University, in speaking of the need of these present days, affirmed, "I do not hesitate to say that the principles of the religion of Jesus Christ and the Bible applied to the needs of these desperate days of peace is what the whole world is waiting for."

There is no event of an educational and religious character which is receiving more attention in these days than the World's Sunday School Convention, from both the secular and religious press of the world. It is looked upon as an international event, both because of its representative character and the principles for which it stands. It can rightly be expected that from the Tokyo Convention influences will go out thru the World's Sunday School organization that will be strongly helpful in steadying and building the world for real progress.



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EIGHTH SUNDAY SCHOOL CONVENTION, TOKYO, JAPAN

By REV. TAKESHI UKAI, D.D.

MANY inquiries have been received by us as to the Sunday School, one of the greatest world forces of the day.

In replying we should like first to quote some striking opinions given by two famous men in political life.

First, William E. Gladstone: "The Sunday School is the greatest institution for the propagation by teaching of the world's greatest scriptures," and again: "The Sunday School, though it has led many millions into the right way, has never led a single individual into the wrong way."

Again let me quote an American, Woodrow Wilson, who has put his opinion on record in these words: "The Sunday School is indeed most necessary in the training of manly character and an important factor in the elevation of morals."

Now through the Sunday School we can teach the Word of God to all classes of people. Comparing this method with Buddhist and Confucian methods, we may note that Buddhists so propagate Kegon, the Hekigan sûtra and Hokekyo (the Saddharma Pundarlka sûtra), and Confucianists teach the Four and Five Chinese Classics by lectures to all ranks and classes. So the Sunday School is not entirely modern as far as its methods are concerned.

But in regard to the present great convention meeting in Tokyo a few words of explanation may be welcome.

The suggestion came first from Mr. H. J. Heinz, the noted American manufacturer who was traveling in the Far East two decades ago. Visiting Japan he expressed himself as convinced that this nation would become not only the leader of the Orient but a great factor in the spread of world culture. He said he was glad to make some effort for the children of Japan on this account.

In 1906, when the International Sunday School Convention was held in Toronto, Canada, Mr. Heinz first made public his views about Japan and her destiny and in so doing attracted the attention of many of the leaders at that gathering.

In the fall of the same year Mr. Heinz, Dr. Frank L. Brown and Dr. Geo. W. Bailey had a talk on the subject. As a result of this conversation Mr. Brown was requested to visit Japan with a view to assisting the Sunday School work and if need be, organizing a national Sunday School Association. Upon arrival in Tokyo, Mr. Brown had a conference with representa-

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tives of the Federation of Japanese Churches, and of Missions and Sunday School workers, such as Rev. H. Kozaki, Rev. N. Tamura, Dr. Greene, the writer and others, and at last the National Sunday School Association of Japan was organized with the late Judge Miyoshi president, and Rev. K. Mito, Rev. Mr. Dunlop and the writer secretaries.

From that time on Mr. Heinz made an annual contribution to the work as long as he lived.

In 1913 Dr. Brown and twenty-nine associates made a trip to Japan, and in visiting numerous cities and towns everywhere announced the intention to hold the next convention in Tokyo in the near future.

Later the Japan Sunday School Association selected Rev. Dr. K. Ibuka and Dr. Kozaki as delegates to the Seventh Convention to be held in Zürich, Switzerland, and instructed them to invite the Convention to meet in Tokyo. They did so and Mr. Heinz warmly seconded the motion to accept, and so it was finally decided to hold the next Convention here. Though postponed a few years on account of the recent great war yet it has finally been realized here to-day.

Now therefore we hope that our nation as well as other nations will spiritually waken up and obtain great blessings through this Convention.

WELCOME TO THE EIGHTH WORLD'S SUNDAY SCHOOL CONVENTION!

By REV. HIROMICHI KOZAKI, D.D.

THE reason why the Convention is meeting in Japan this year is because the Japanese Sunday School Association sent a very cordial invitation to Zürich, Switzerland, in 1913, at which time the preceding meeting of the convention was held. This invitation to come to Japan was warmly seconded by such progressive statesmen and publicists as Marquis Okuma, Viscount Shibusawa, Baron Sakatani, etc.

It was expected that this meeting would be held in 1916, as that would be three years from the previous meeting and in accordance with precedent, but on account of the great war it was postponed and now, seven years later, the long-deferred gathering takes place in Japan. As great changes have occurred in the world since the war, all of us are eagerly looking forward to the revelations which will be made by this Convention. The serious task for all in these *post-bellum* days is reconstruction, and of the various fields those of education and religion are among the most important.

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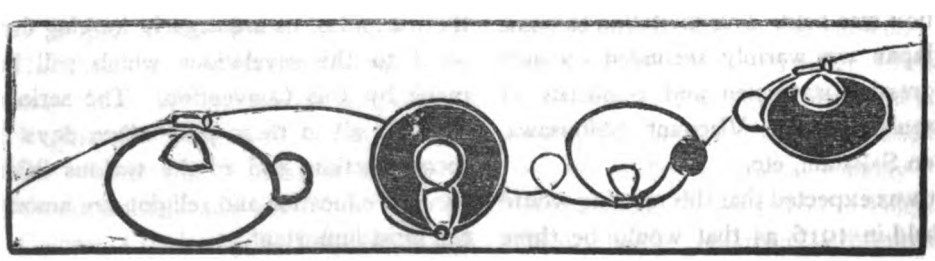
In England the authorities carried out educational reforms as soon as the war was at an end, the chief being the starting of the child's school life at three years of age. And in thus adopting the kindergarten as a part of the school system, they did not by any means omit to lay emphasis upon grammar and high school education.

Then as to religion, both England and America are working on various new projects, one of the most notable being the Inter-Church World Movement with an objective of many millions. The money is to be raised during a period of five years. Our only regret is that the scheme invites criticism on account of its huge proportions and the somewhat too commercial manner in which it is being managed.

Of the projects for reconstruction along religious and educational lines, undoubtedly the most fundamental is the plan to make Sunday Schools more general and effective both as religious and educational institutions. Heretofore the separation of religion and education has been the prevailing policy in all modern states but these have had a chance to taste the sour fruit of this noxious plant, and even America has been aroused to admit her serious mistake in this direction. In consequence earnest discussions are now going on everywhere regarding the feasibility of combining religious with secular education.

As this is, of course, a proposition the realization of which is fraught with serious difficulties, we must fall back upon the Sunday School as our only means of imparting systematic religious instruction at present. And thus we realize the supremely important position which the Sunday School should hold in the life of the nation as supplementary to the secular schools. Hence our reconstructive work must include the wider diffusion of the Sunday School and its improvement.

And finally let me say, in welcoming this Convention to Japan, that we trust through this happy meeting together our Japanese nation may receive a good introduction to the religious world, and that we may be enabled to dispel misunderstandings and promote amity in international relations. Let us encourage in our nation the world outlook, and also not forget the immense importance of character-building and the urgent necessity of diffusing religious education as widely as possible. With these hopes and expectations we welcome whole-heartedly the delegates now assembling in Tokyo from all parts of the world.



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A RADICAL SOLUTION OF THE JAPAN-AMERICAN QUESTION

By VISCOUNT EIICHI SHIBUSAWA

I.—Solve the Japan-American Question with Humanity

HOW can the Japan-American question be radically solved? There may be many schemes concerning it, but I, for my part, should like to study this problem from a wide viewpoint—that of humanity. I do not mean to leave the political and economic relations out of consideration, but in order to effect a fundamental solution of the problem, it is necessary to stand on the basis of humanity.

To solve the Japan-American question from this viewpoint it is necessary, first of all, to recall the historical relations between the two countries. Sixty-eight years have elapsed since Commodore Perry, an American envoy, arrived at Uraga in the year 1853. In the ensuing year (1854) the American Ambassador came again and persuaded our country to open to him in earnest. At this time I was a young boy of only fourteen. As to the then Japan-American relations, I heard my elders state the case and understood it in epitome. But these elders being advocates of the anti-foreign movement, I involuntarily came to consider America as an aggressive country. But as time went on, my view changed, and it became clear to me that America was a country that made much of justice and humanity. So it occurred to me for the first time that I would go over to America and study there.

According to the view which I then entertained, I did not desire my nation to be given up to political ideas. The development of constitutionalism was necessary, but I thought that Japan would not be able to keep pace with the senior countries of the world unless our country became rich. From this motive, I devoted the latter half of my life to the expansion of business in Japan. In the first place, I learned the banking system from America. In 1870 the late Prince Ito went over to America, and brought back the national banking system as a souvenir. It fell to my lot to carry it out, and in 1873 the First National Bank was established. From this alone it is evident that the Japanese business world is closely connected with that of America. Whenever I think of the Japan-American problem, I am naturally reminded of these past relations between our countries, and find the first ray of a solution therein; for we know that there has been in the past mutual understanding between them from the viewpoint of humanity.

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2.—America's Justice and Humanity

The trade between Japan and America has expanded smoothly ever since then, and the economic relations between them have become more and more intimate year by year. Among the exports, raw silk is in great demand, comprising eight-tenths of the goods exported to America. Japan obtains a supply of agricultural products and iron from America. Generally speaking, Japanese exports to America are greater than imports from America to Japan. Trade has expanded greatly between the two countries. And what brought this trade to such a flourishing state? It must be said to have been America.

In 1858 a Provisional Treaty was concluded, and the next year Yokohama was opened. We should not forget that Mr. Townsend Harris, the first American consul-general to Japan, acted with perfect justice in regard to the arrangement of the customs tariff, and gave kind suggestions as to our relations with various countries. The government committee of that day, who had no thorough knowledge of customs duties, would have carelessly acknowledged the conventions, however disadvantageous they might have been to Japan. But Mr. Harris respected international justice and consulted the convenience of Japan. This attitude of his we cannot help admiring, especially when his American interpreter was assassinated and the ministers of various countries thought it dangerous to stay in Yedo and withdrew to Yokohama. But Mr. Harris said that it would impair the sovereignty of our country, and calmly remained in the dangerous city at the risk of his life, and thus perfected the national friendship between Japan and America. This spirit was exclusively derived from the sense of justice and humanity. I wish this may forever be the established rule in diplomatic relations between America and Japan.

America has on various occasions exhibited her justice and humanity. Another instance of it was when the American men-of-war were fired at off the coast of Nagato. America then demanded no indemnity. As for the removal of the extra-territorial jurisdiction, America consented to it first of all. Notwithstanding the historical records showing that America has expressed much good-will towards Japan, why does California alone raise such a loud anti-Japanese cry?

3.—Origin of Emigration to California

The state of California in America is fertile and productive, and thinly inhabited. Hence many laborers were wanted, and on this account the emigration of Japanese people began. Previous to this, contract laborers had been sent from Japan to Hawaii. Afterwards they were transferred to California. This was the origin of Japanese emigration to California. In 1898 and 1899 many emigrants went over. At first the Japanese emigrants were thought useful and welcomed, so that many laborers transported themselves to America. Japanese people have peculiarities of their own, as most of the other peoples of the world have. Some censured these emigrants as ill-mannered. This was in 1899 or 1900, though criticism was then only occasional and slight. In 1902, when I went over to America for the first time, I heard such reports at San Francisco, and noticed this symptom of an anti-Japanese movement with anxiety.

Then after the Russo-Japan war—in 1905 and 1906—the anti-Japanese move-

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ment became violent. This occurred not only in California but in some other states. What was its cause? Before the Russo-Japan war, America had deep sympathy with Japan, fearing the latter might be destroyed by despotic Russia. The result of the war, however, was Japan's victory over Russia, which was quite contrary to America's expectation. Then her feeling towards the Japanese suddenly altered. Her sympathy and admiration turned into jealousy and caution. And now the anti-Japanese sentiment sprang gushingly out. Moreover, the Japanese emigrants have a strong patriotic spirit and cannot easily be Americanized. This, too, is thought to be one of the special reasons for their being disliked by the American people. At this juncture occurred the agitation in regard to separating the school children and the politicians in California were quick to avail themselves of it. This was followed by the conclusion of the Gentlemen's Agreement guaranteeing that Japanese emigration to America should be limited. Japan respects the Agreement and strictly supervises emigration to California, but "marriages by photograph" are performed and some of the emigrants give birth to children. Some Americans magniloquently insist that the Japanese in America have become double in number in the past ten years, and censure Japan for having violated the Gentlemen's Agreement.

As for America's insisting that the increase of the Japanese people in America is owing to Japan's violation of the Agreement, there is room left for America to reflect. For the birth-rate of Japanese people is high and quite opposite to that of French people, which is on the descending scale. This characteristic of Japanese people is to be specially noticed among the Japanese who reside in California. The increase of the Japanese in that State is nothing but the apparition of this characteristic; and it is over-hasty to suppose that this has come from Japan's violation of the Agreement.

4.—The Anti-Japanese Movement

There may be some reasons why American laborers do not welcome Japanese emigrants. And it is probable that a statesman who considers it necessary to gain the vote of the majority of laborers, may take advantage of the present situation and raise the anti-Japanese sentiment higher. There is some pro-Japanese movement, it is true, but the general trend is with alarming precipitancy inclined towards a thorough-going expulsion of the Japanese. Thus a public vote is being taken. We cannot predict what result this will bring, but at any rate we regret that feeling has grown so violent.

The anti-Japanese sentiment was formerly prevalent in the western part of America, the centre of which is California. According to the latest ebullition, however, it is the occupation of Saghalien that has led some of the people in the eastern States to harbor the view that the action of Japan is derived from militarism; and in addition to this, some entertain a doubt as to the Sino-Japanese negotiation consisting of twenty-one demands. On the supposition that Japan has territorial ambitions, a loud cry of opposition has been raised against Japan's proposal that Manchuria and Mongolia should be excepted in the Consortium for China; and with this are entangled the question of Korean independence and the question of maltreating some American missionaries in Korea. It is thus seen that the sentiment of all America towards Japan

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has politically changed. All these criticisms are derived from suspicions on the part of America. As they are not founded on facts, it behooves Japan to dispel these misunderstandings.

Such being the case, I think it necessary to trace back historically the relations between America and Japan. Their friendly relations are deeply rooted. Japan should be grateful to America for having formerly shown various favors, and should at the same time contribute to the peace of the world conjointly with a country which has ever taken the path of justice. If this is practicable, it will not be difficult to remove the above-mentioned trifling doubts and misunderstandings. But this undertaking must be done by the joint efforts of statesmen, diplomatists and business men.

5.—Mutual Responsibility of America and Japan

There is a society established both in Japan and America to promote friendship and intimacy between the two countries. In the Americo-Japanese Society in Japan Viscount Kaneko, Baron Sakatani, Baron Megata, Baron Nakajima, Dr. Soeda, Mr. Fujiyama, Mr. Inouye and myself exchange opinions. Last spring we invited Mr. Alexander and his party, and next Mr. Vanderlip and his party, from America; and talked with them about the relations between America and Japan. This is well known to the world. Recently the Society sent Mr. Tasuku Harada, ex-president of Doshisha University, to California, and has taken every means to promote the friendship between the two countries. On the other hand the Japan Society of America endeavors earnestly to propagate pro-Japanese sentiment throughout the continent. Mr. Vanderlip, especially, is devoted to the promotion of friendly relations between our countries.

Generally speaking, the Japanese are negative and modest, which is perhaps owing to the influence of Confucianism and Buddhism, while the Americans are positive and progressive, which is probably from the influence Christianity has exercised over their national traits. In this point the two nations differ, but in justice and humanity they agree. This is the common point the Japanese and American peoples should mutually consider. If there is a sufficient understanding on this common point, the two nations will never conflict with each other. True peace will never come unless international morals are elevated. This I strongly believe in regard to the relations between the two countries.

President Wilson, in his declaration to Germany, repeatedly stated that absolutism is not right. Because Japan is an Empire, Americans may hastily think that she is a chauvinistic country. If so, they are greatly mistaken. In order to convince them that Japan is not a chauvinistic country, it is necessary to come out and explain to America seriously. Japan is an empire, and thus differs from a republican but in respect of justice and humanity she can work in harmony with the Powers of the world. On this account it is non-essential whether we are imperialistic or republican. The League of Nations, which has been proposed by President Wilson, means, at bottom, the necessity for international morality. To induce it further, it means the necessity for personal morality; and here is the fundamental principle of human existence. Unless personal and international morals are harmoniously developed, such a great problem as how

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to secure the peace of the world will never be solved.

When we look at the general condition of the world, we see that the responsibility of guaranteeing peace chiefly devolves upon Japan and America. Geographically, politically, financially this is naturally so. To fulfil this great responsibility, the two countries must, first of all, stand upon a footing of thorough understanding. When we are conscious that the two countries are responsible for the peace of the world, we have the key to solve the Americo-Japanese problem. The two nations must needs act upon this consciousness.

The last question is, How can the two nations guarantee the peace of the world? For this there are the primary and secondary preparations. In the first place, the Japanese should exhibit the virtue of modesty, which may be called national morality, and stimulate a better and further understanding of Japan. In the second place, if this can be perfectly done, the two nations will naturally be more closely connected and able to return to the beautiful relations of old days, when Mr. Townsend Harris visited Japan.

VANISHED

With roseate hues that pierce th' autumnal haze,
The spreading dawn lights up Akashi's shore,
But the fair ship, alas! is seen no more—
An island veils it from my loving gaze.

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SOME OBSERVATIONS ON THE LEAGUE OF NATIONS

(Extracts from a paper by Dr. K. ONOZUKA, of the Imperial University, Tokyo)

IN the fall of last year two professors from the Imperial University, Tokyo, were sent to Europe, as representatives of the Imperial Academy of Japan to attend the first meeting of the newly organized International Academic Union, at Paris, Oct. 15-18, 1919. These delegates were Dr. Kiheiji Onozuka and Dr. J. Takakusu, who while in Europe took advantage of the opportunity to visit the war-devastated regions of France and make themselves thoroughly conversant with the European situation.

The extracts reproduced in the *Japan Magazine* this month are taken, with the author's kind permission, from important papers contributed by him to the publications of the Imperial University. Dr. Onozuka was an enthusiastic student of the League principle before he went abroad and in September 1918 wrote a long article on the subject for the organ of the Political Science Department of the University. Later he went abroad to attend the sessions of the Academic Union, as above stated, and in addition to this was a delegate to the Union Conference of all the European Associations formed, like the one in Japan, to promote the interests of the League of Nations. This conference was held at Brussels, Dec. 1-3, 1919, and while it had no official or legal authority it nevertheless indicated in an interesting way public opinion on this great question. Returning from his extended trip abroad, Dr. Onozuka contributed a lengthy report of his observations to the "Journal of Jurisprudence" edited by the Law Department of the University. The extracts herewith appended are taken from this report.

"I wish to state at the beginning that I am not making any attempt to give an exhaustive account of the League of Nations but am merely setting forth some general impressions gained at the Union Conference which I attended in person at Brussels. I was so fortunate as to come in close contact with the most zealous promoters of the League and later I spent more than six months in Europe studying conditions in the war-devastated countries.

I. INFLUENCE OF EUROPEAN THOUGHT UPON THE LEAGUE OF NATIONS.

I was impressed with the confusion of ideas in civilized societies in Europe after the war. Various things indicated this. The diversity was great. Popular opinion was inclined to change with great suddenness and tended to get beyond control. Some circles were not favorably inclined toward the League, but the atmosphere of the Union Conference was warmly

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enthusiastic for the plan, and in general, I may say, popular opinion is supporting the League.

2. Bright Prospects for Future.

Though the Covenant of the League incorporated in the Peace Treaty is not, of course, perfect, yet it is the greatest project of the twentieth century and will leave abiding marks on world history, we are convinced. No doubt its progress will be slow, and many difficulties will make the onward path rough, but in the end it must succeed, because young men, the working class, and women are behind it, and these three classes will have increasing influence as time goes on.

3. Soundness of Disarmament Principle.

In spite of the tremendous efforts made to carry on the war, and the sacrifice of innumerable lives and a vast amount of property, most of those who bore these unprecedentedly heavy burdens are now ready to admit the soundness of the argument for disarmament. I refer to the Allies, who bore the heaviest loads both materially and spiritually during the war; among these Japan and America may not be counted, although they were no less truly allied in the struggle.

As to disarmament, those in positions of responsibility, viewing the present conditions as to international relations, generally are reluctant to advocate disarmament but in the smaller countries which are enjoying a state of peace and order, the citizens both high and low are in the main zealous advocates of disarmament. In the larger countries also the mass of the people favor this policy, but there are two distinctive factions who wage controversial battles over the question. One of these believes in gradual progress toward complete disarmament and the other in an immediate radical change. Since the relative influence exerted by each faction differs according to time and place it is impossible to generalize on the matter. (In the second session of the committee at the Brussels Convention the Italian members maintained the radical view, while the leading British and French members supported the policy of gradual progress in disarmament. Finally the latter view carried. I was one of the supporters of this view.)

4. The Influence of the Democratizing Movement.

Democracy is the great cry of the present age, and in principle this demand is true and just. (Undoubtedly some bad results will follow the adoption of this principle, but it is important to secure the greatest possible benefits, while reducing the evils as much as may be.) The problem in the League of Nations is similar. The idea advocated is to extend the distribution of arbitrators in the International Court of Arbitration as widely as possible among the nations of the world, and to increase the delegates from small states, in the conference of the Councillors of the League. This was the requirement demanded in the selection of participants in the League General Conference, by the International Labourers' Convention as expressed in a resolution passed at that time. This is only one example. Now the influence of the great political Powers and of the aristocratic class in the respective nations stands in opposition to this tendency toward the democratization of the world.

5. Systematization of International Relations.

Civilization connotes an orderly condition of society. Disorder in international relations denotes a primitive or

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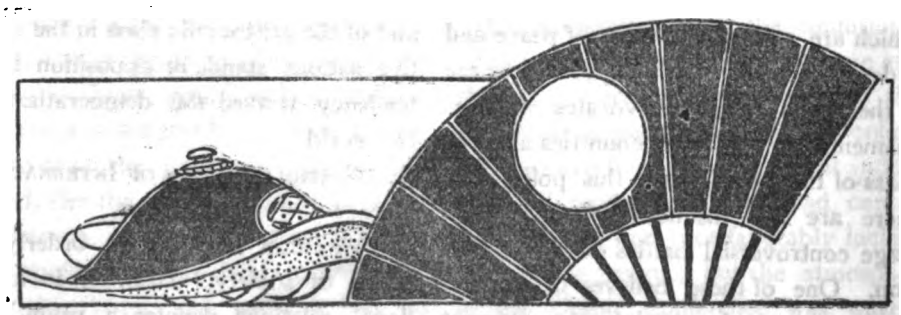
immature condition of world civilization. Thus the systematization of international relations is the great work for the present and future—one which is absolutely essential to progress. So first we have various organs for the solution of international complications provided by the League, and second, we must compile international laws and then see that they are applied practically as occasions arise. Thus gradual progress will be made. Finding the difficulties which arise to be insuperable after prejudices have been created by international strife, we see the absolute necessity of co-operating in this work of systematizing laws.

6. Visiting the Battle-fields of the Late War helps one to realize the Imperative Necessity of a League of Nations.

As an old adage has it, "One seeing is worth a hundred hearings." We passed over the northwestern parts of France which were devastated by battles several times and personally inspected the dreary condition of these lands—especially Verdun and Lens which were the scenes of severest bombarding. These places we visited with deep emotion, and our serious reflections on conditions there made us realize more acutely than ever the necessity of having a League of Nations formed to prevent a recurrence of so terrible a calamity as this war.

In this connection, I wish to quote the moving, impressive words of Lloyd George, the British premier, when he spoke at the Peace Conference in Paris Jan. 25, 1919. He said in part:

"Had I the slightest doubt in my own mind as to the wisdom of this scheme it would have vanished before the irresistible appeal made to me by the spectacle I witnessed last Sunday. I visited a region which but a few years ago was one of the fairest in an exceptionally fair land. I found it a ruin and a desolation. I drove for hours through a country which did not appear like the habitation of living men and women and children, but like the excavation of a buried province—shattered, torn, rent. . . . . I saw acres of graves of the fallen. And these were the results of the only method—the only organized method—that civilized nations have ever attempted or established to settle disputes amongst each other. And my feeling was: Surely it is time, surely it is time that a saner plan for settling disputes between peoples should be established than this organized savagery." *Times*, January 27, 1919.



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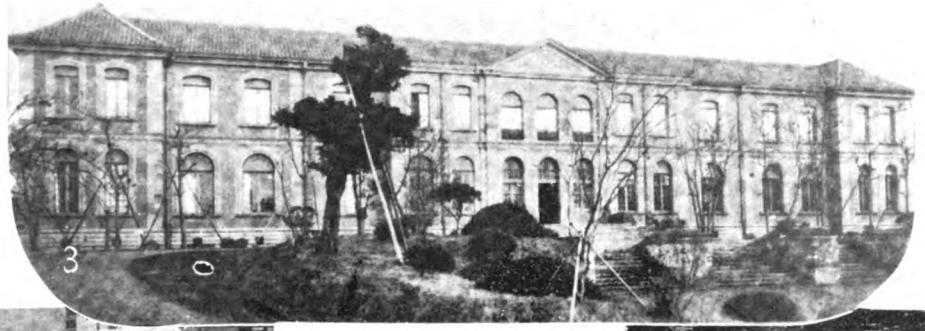

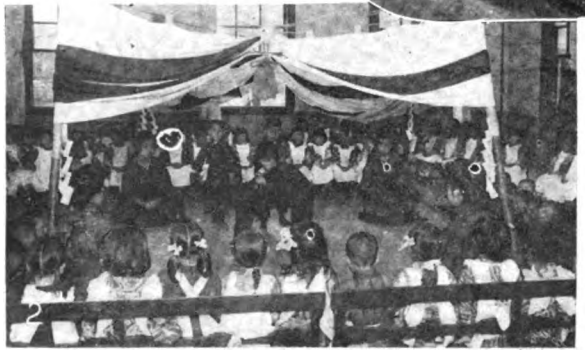

1. *Al Fresco* luncheon 2. Wrestling Exhibition 3. Woman's Higher Normal School 4. Kindergarten Playground 5. Sand Modeling

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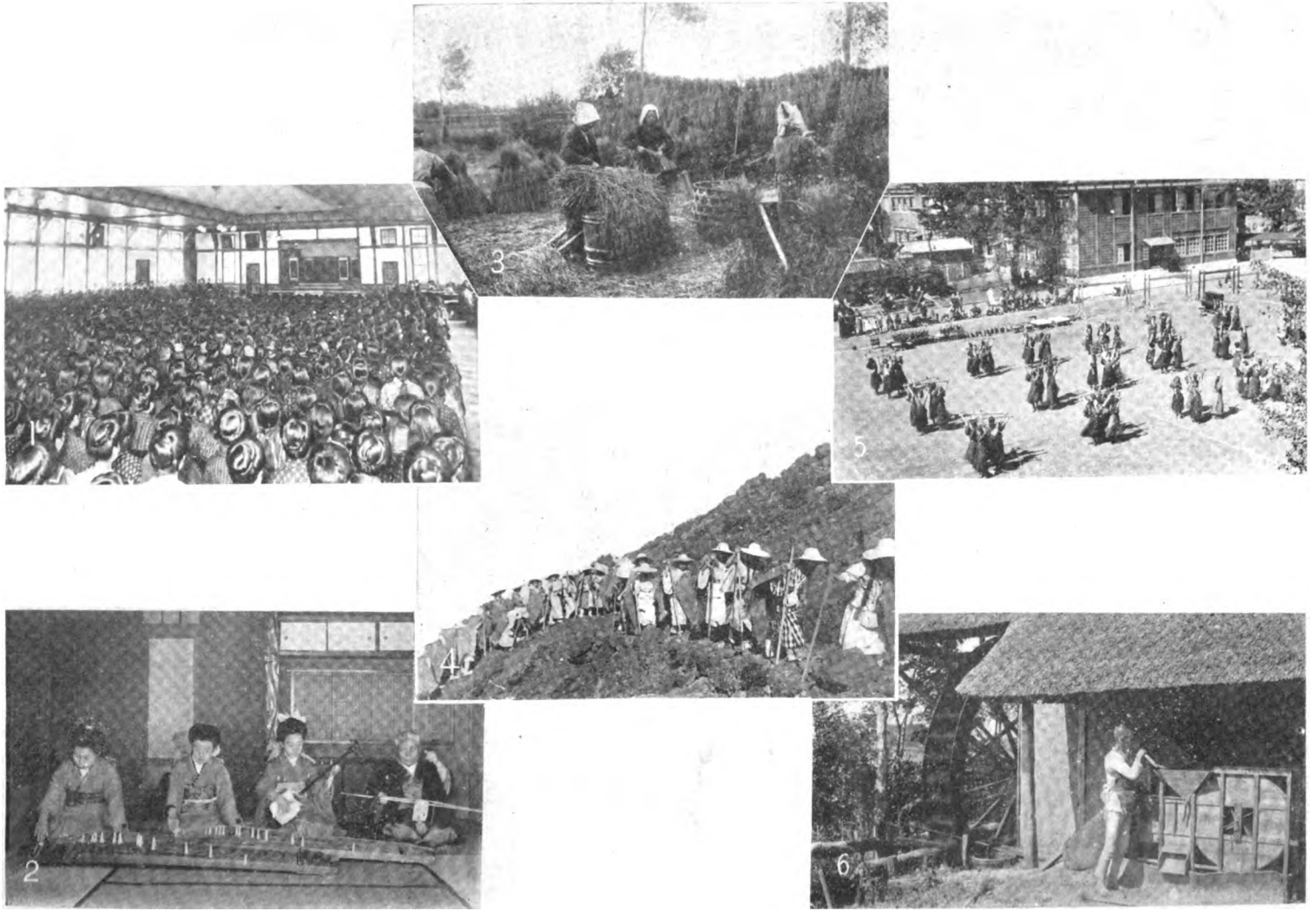

1. Assembly Hall W. H. N. S.) 2. A Japanese Orchestra 3. A Rice Farmer's Home 4. Girl Students Climbing Mt. Fuji 5. Athletic Exercises
6. Winnowing and Polishing Rice

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WOMAN'S EDUCATION IN JAPAN

By YOSHITAKA FUJII

1. *History.*—Before the Meiji Restoration primary education was carried on in the so-called *tera-koya* or private elementary schools, while secondary-school work was carried on almost entirely at home. At that time women were taught chiefly Japanese literature written in Chinese characters supplemented by a *kana* transliteration, but even beyond this many women were taught to compose Japanese poems. Among those educated by this method many scholarly women were to be found who besides being versed in Japanese literature, were able to compose Chinese poems and attained considerable renown thereby.

So in spite of the fact that high schools for women were few in number, education was really more advanced than we are accustomed to suppose. Yet as to extent, both elementary and higher schools were extremely restricted in this respect.

Upon the Restoration of the Emperor to power, however, great reforms were carried out and both male and female education advanced *pari passu*, while before this time woman's education had lagged far behind her brother's.

For example we find this paragraph among the educational proclamations issued in 1872: "Education is necessary not only for men but for women also; therefore we should earnestly endeavor to promote universal education. Our ideal should be: No town with an illiterate household, and no household with an illiterate member." In 1874, indeed, a normal school for women was opened and the way provided for women teachers to receive training.

Middle schools for girls are now called "girls' high schools," but in the early part of the Meiji era co-education was practiced, in both elementary and secondary schools. In 1879, however, an edict was issued by the Board of Education discontinuing co-education except in the elementary school. Hence it was necessary to have separate buildings for the girls' high schools, but for a time progress in this direction was slow.

In the year 1893-4, twenty-seven schools were built, both government and private, and over 3,000 students were accommodated in these. Though called girls' high schools, yet the curricula and aims were not identical. Some were manual art schools or included only special courses. Later, in 1895, general regulations were established, and the course of study was extended to cover approximately the same ground as that of the boys' middle schools. A course of six years was decided upon, but in certain localities this might be abridged to five,

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and entrance was permitted after four years of elementary work had been completed.

After the China-Japan War great changes occurred and the cause of woman's education received a strong impetus. A number of girls' schools were newly established in various large towns and cities. These were 31 In all, with an enrollment of over 8,500 students, and were of different kinds—public. private and state foundations. Thus woman's education was steadily advancing but was still inferior to that of men.

In 1899 a further advance was made, and in accordance with a new edict issued at that time urban prefectures and prefectural governments became active in establishing new schools for girls. At the same time special courses were instituted in girls' high schools to meet the need for practical training, evidenced by the industrial schools springing up here and there. Students who wish to study household science or manual arts can now find such training in the special high school courses offered for this class. This is since 1910. Furthermore special girls' manual training high schools appeared also.

According to 1918 statistics there are 253 girls' high schools and 161 manual training schools for women in Japan. Some girls' schools also supply additional courses, as has been said, while post-graduate courses for those who desire special training are now being added to the regular curriculum. This is the beginning of more advanced work for women.

Just recently this latest innovation was made, paralleling advanced training for boys long since provided. These advanced courses are suited for ordinary graduates who wish to pursue their studies further or to prepare for entrance to college.

We cannot predict how extensive the provision of higher courses for girls will become as the innovation is so recent, but judging from the enthusiasm evinced it appears likely that a considerable increase will be gradually made in higher courses for girls.

This fall the Tokyo Imperial University opened its classes to women to a limited extent—the courses to which they are admitted being chiefly literary. Since the new term opened already over twenty students have been received, and they are found thoroughly equipped, going into classes in which students have had rigid scientific training, and not suffering in comparison with these.

True these are only special students and will not be given a degree, but after completing their work in the university their position in society will become a more enviable one.

Long before this time, in 1912, the Tohoku Imperial University at Sendai opened all its courses to women after examination as to scholastic attainments and investigation of moral character of applicants. This was the first school to adopt co-education in higher realms of study. Three women have already completed their course in physics, etc., and have received the B. Sc. degree. One is now filling a professorship in the highest educational institution for women.

2. *Girls' High Schools.*—Now a few words as to the nature of the education given by these schools. At first as we have said there was no standard fixed by the Board, but in 1899 this was defined as "advanced education in general essentials." This is a contrast to the aim

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set in middle schools for boys. What the meaning may be of this somewhat vague "education in general essentials" is not certain, but it has commonly been interpreted as referring to the training of girls to be "good wives and wise mothers." It is said that training which develops good character alone is not sufficient, as it is the lot of women to marry and become mothers, and hence the high schools should furnish them with necessary knowledge and skill for their vocation.

True, the boy also is to marry and ought to become a good husband and wise father, but it is said man's vocation differs from woman's and always has done so. The man engages in work for society while the woman is mainly occupied with household duties and home education, although she is sometimes interested in work of a social nature outside the home. Yet the duties of the wife differ from those of the husband. The wife should free her husband from all domestic cares, and should comfort and counsel him as a wise companion. A good husband should of course love his wife and provide for her an honorable position in society and sufficient means to maintain the home. The mother cherishes the children and supervises their education and the father provides the funds.

Such are the chief arguments of the conservatives. The liberals, however, maintain that the "good wife and wise mother" education is too narrow. Girls should first develop a well rounded womanly character before preparing to become wives and mothers. Such hold that the former idea limits education in an unreasonable way; but the conservatives say their aims do not necessarily preclude the development of all-around womanly character. The essential points are the materials and methods to be employed. Again, they argue, the beneficent results of such education will not be confined within the narrow limits of the individual home but will benefit society and the state.

We hold that it is very important that women should understand the national system of ethics and should base her conduct upon it, thus strengthening the national foundations and elevating public morals.

The recent Educational Decree issued in July 1920 defines the object of girls' high school education as before, adding, "Especially is consideration to be given to means of training girls in national ethics and in the cultivation of womanly virtues." Thus the object of secondary education is now seen to be the development of womanly character as well as the training for wifehood and motherhood.

As a general rule women marry sooner or later in Japan, and hence the general aim of their education is to fit them for this position. But as there are complicated conditions in society and all may not marry, or if married may desire to engage in work outside the home, or on becoming widows may be obliged to support themselves, many prefer to enter some special or technical school and receive training for work which will make them industrially independent in case of need. Thus the demand has arisen for women's polytechnic, art, manual training and normal schools of which we shall speak later.

It is a great mistake to suppose the "good wife and wise mother" ideal has obstructed technical education. The Board adds sewing and household science to the general course in order to fit women for domestic life, but also requires ethics,

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physics, mathematics, etc. to be studied —chiefly in the latter part of the course. Sewing has been reduced from six to four hours per week.

The usual term for girls' high schools is five years, but in some schools only four, and those who finish the elementary school or its equivalent are admitted on examination. In some cases, only three years are required if the student enters after completing an 8-years grammar course. In these schools liberal, supplementary, and post-graduate courses are provided. The liberal are the general essential courses, the post-graduate are subjects taken from the curriculum and made a specialty, and the supplementary are eclectic courses chosen from the regular curriculum. The liberal and post-graduate courses require three years, but the supplementary course not more than two years. In addition a practical course in household science may be provided for those who wish nothing more, or the school in some cases offers no other courses. Such a school is called a *Real* or manual arts school. These schools usually adopt the 4-years term, but in some cases only three, or even two. Those of the latter class must be supervised by a higher school.

The subjects taught in girls' high schools are as follows: ethics, native and foreign languages, history, geography, mathematics, physics, drawing, household science, sewing, music, and athletic exercises. Foreign languages taught are chiefly English and French. English predominates. In addition, in some localities, pedagogy, civics, economics, and manual arts and industries are taught, the students taking these as eclectics. As to the liberal or general courses, these are fixed and will be instituted regularly next year. With some minor differences, the courses are similar to those in boys' middle schools, the general curriculum including literature and science. In the literary course we have ethics, Japanese and Chinese classics, foreign languages, history, geography, philosophy, psychology, logic, sociology, civics. In the scientific course we include ethics, Japanese and Chinese classics, foreign languages, mathematics, physics, chemistry, botany, zoölogy, mineralogy, physical geography, psychology, civics, economics, drawing, etc. as the principal subjects, while music, domestic science, and sewing may be added as eclectics.

In the practical course, the principal subjects are ethics, Japanese history, geography, mathematics, science, domestic science, sewing, vocal music, industrial art, and athletics, but in the two-years course history, geography and science are omitted.

We must not omit the important facts regarding colleges for women in Japan. Of these there are now two, viz., the Joshi Daigaku or Woman's University, and the Tokyo Woman's Union College. Candidates for admission increase each year. The majority of the courses offered are literary. Some study domestic science as a specialty and some sociology.

Woman's professional and technical education has not yet been satisfactorily developed. This is because up to this point women have been chiefly engaged in domestic affairs and those entering the professions have been very few in number. However in the changes that are coming about this question, too, will soon be to the fore. Woman's chief occupation has hitherto been school teaching, and even now the teachers in both elementary and secondary schools are in-

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creasing in number. Training schools for such—government and public and private—are also increasing. The demand for teachers of sewing and domestic science has been especially great but the supply is keeping pace with it fairly well. Schools for training in sewing and domestic science are springing up in almost every town and city, but the students are not by any means all prospective teachers. Many are studying to gain efficiency in their own home work, and are mastering dress-making, tailoring and cooking for this purpose. They often study not only Japanese but foreign modes of sewing and cooking and are especially zealous in learning to operate sewing machines. The change in these respects is very noticeable.

Of teachers, the number of those making a specialty of music and art has been augmented, while as to training this is secured in the Tokyo Music School, a co-educational institution.

The next largest number of women engaged in the professions is claimed by medicine. For the training of such there are a number of private schools, but these are comparatively insignificant. In connection with the medical profession, the training of women nurses provided for in the University, the Red Cross Society hospital, etc. may be mentioned as being of inestimable benefit to society. Recently training schools for typists have been started but applicants have not yet become numerous.

Thus we see that professional education for women is progressing very slowly at present, but we are confident that in the near future rapid strides will be made. The indications all point in that direction.

3. *The Position of Women in Japan.*—Foreigners who observe social conditions in Japan often speak of the low position occupied by women. They describe their submissiveness as akin to servility. This seems to be an essential characteristic, they say, and is hence indicative of a serious defect in Japanese culture.

Now it is true the position of women is not so high as it in the United States or in Europe but it is really not so low as many foreigners judge it to be from the superficial observation which is all they devote to the matter. It is true Japanese women consider it a duty to be submissive toward their husbands, but this is not because they regard their position as a low one, but because obedience is considered a high virtue. Manliness in a man and obedience in a women are considered equal and complementary virtues. It is not that one is high and the other low but that one is a manly and the other a womanly virtue.

Then, again, it is a mistake to say, as some do, that a married woman becomes a servant to her husband and only that. This is also the result of superficial observation. The influence of woman in the home is in reality so great that from of old there has been a saying warning men against allowing women to gain too much power.

Yet the contention that woman's position in the past has been low does seem to gain support from the fact that heretofore her education has been quite inferior to that of man so that as a companion she could not exhibit mental and spiritual traits which seemed comparable to his. This was not because the ideal for women was low, but simply because her education was not advanced enough to permit the ideal to be materialized. In recent years the right of woman to an advanced education is being recognized more and more and hence her health is improving and her educational opportunities are being extended. Women are taking an active part nowadays in society at large as well as in their own homes. Thus in Japan, too, the ideal as well as its practical realization is being rapidly raised.

Spurred on by the interest taken abroad in the subject, women in Japan are discussing political, industrial and social problems and the part women should take in their solution. We may say this at least, that the advance in educational opportunities for women here will have a great influence in the determination as to the position which the sex is to occupy in the future. The change is already great.

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ANECDOTES OF JAPANESE ARTISTS

By ICHIRO KOBAYASHI

Introduction

JAPANESE fine art was at first nothing but a mere imitation of Chinese art. It developed by degrees in the course of long years. Of the various branches, architecture was detached from the list of imitations in the Nara period (in the beginning of the 8th century) and made so much progress that it soon became an art peculiar to Japan. A little later, in the Heian period (from the end of the 8th until the beginning of the 9th century), sculpture manifested features characteristic of Japan. Last of all, from the middle of the Heian period (the end of the 9th century) painting departed from its imitation of Chinese work and most elegant styles were developed. To distinguish it from the imitation Chinese work, this new school was called "Yamato-e" or "Japanese painting." And there were various sub-branches of it, the most excellent of which was the Tosa school.

Next, in the Kamakura period (the end of the 12th century) there was found among sculptors such a great name as that of Unkei. Intercourse with China, which had been discontinued, was then re-opened; and the importation and imitation of Chinese pictures came in to vogue again. In the Ashikaga period many excellent painters appeared, and the period of prosperity reached its height in the middle of the 15th century. It was then that the master painter Sesshu appeared. The Tosa school also throve, and, besides, a new school called the Kano school made its appearance. Kano Motonobu was the greatest painter of this school. Sesshu and Motonobu studied Chinese painting and surpassed their models; their art was exceedingly refined and powerful. Towards the beginning of the Tokugawa period (beginning of the 17th century) the Kano school flourished more and more. In addition there appeared such distinctive schools as those of Honnami Koetsu and Tawaraya Sotatsu. Among those influenced by the latter was Ogata Korin. He was one of the greatest painters of the Tokugawa period. In the middle of this period (end of the 18th century) the imitation of Chinese painting became popular again, some artists even eclipsing the Chinese masters. There are two schools of painting in China: the north and south. By the pictures of the south school is meant those pictures which were perfected in the south, and by the pictures of the north school the pictures which were perfected in the north. By the north is meant the district whose centre is the Hwangho, while the south is the district whose centre is the Yang-tsekiang. The people of the north and south greatly differed in temperament and

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character from each other even from ancient times. The former were realistic, and the latter idealistic. Most of the statesmen which have appeared come from the north; most of the poets from the south. The features of these two districts are exhibited in the pictures of the north and south schools. The painting of the north school is magnificent, whilst that of the sonth is noted for taste and elegance. It was the painting of the north school that exercised the greatest influence upon Japanese painting from the Kamakura period to the Ashikaga period; and it was the painting of the south school that newly influenced the painting of the Tokugawa period. The *Nan-so-ga* (painting of the south school) is simply called *Nan-ga* (south painting). It does not represent all the form of a thing, but chiefly its spirit. It exhibits the features of the fine arts of the East at their best; so that many scholars and poets who were not painters by profession studied this method and produced works of art better than any painted by the Chinese. And some of the composers of *haiku* learned it, simplified the style of painting, and introduced the so-called *haiga* or painting for *haiku*.

What we must, moreover, take notice of in the Tokugawa period is, that a kind of painting called *ukiyo-e* originated then. This was derived from the painting of the Tosa school in the beginning of the Tokugawa period, and flourished in the end of the eighteenth century. In ancient Japan the common people had little or no power. In the Nara and Heian periods the court nobles held sway and afterwards the samurai or military men took their place and became powerful. The farmers and merchants were not made much of. Accordingly, no fine art was suited to the taste of the common people, nor were the subjects ever taken from their life. But from the Toyotomi period the development of commerce was remarkable, and some of the merchant class became so wealthy that they could associate on equal terms with feudal lords. Especially towards the middle of the Tokugawa period had the power of the merchants grown to be considerable. Thenceforth the lives of the common people were often made the subject of fine art, and the time came when a fine art sprang into existence which was suited to the taste of the common people. Under these advantageous conditions the *ukiyo-e* sprang into favor, representing as they did the manners and customs of the people. It is true that some of the *ukiyo-e*, like Hiroshige's pictures, represented landscapes; but his landscapes were very different from those drawn by the painters of the Tosa and Kano schools. Hiroshige combined the lives of peasants or tradesmen with the landscapes so skilfully that he created a unique sort of landscape painting.

As for pottery a new art was introduced from China in the middle of the Kamakura period (the beginning of the 13th century), and artistic earthenware was made for the first time. In the Tokugawa period the art of making pottery made remarkable progress. Raised lacquer developed exceedingly in the Heian period, but for some time afterwards it made no particular advance. In the Ashikaga period it made striking progress, and in the Tokugawa period many masters of the art appeared. Koetsu and Korin also excelled greatly in this art.

Some of these artists were not only unrivalled in their art, but also had something in their characters and lives which

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appeals to posterity. "Great art is the expression, by an art-gift, of a pure soul," says Ruskin. So, in order to learn the characteristics of Japanese painting, it may be of some service to hear a few anecdotes of Japanese artists.

1.—Ogata Korin (1658-1716) and the Men of Wealth in Kyoto

Korin was the eldest son of a rich draper in Kyoto. Even after he became a painter, he led a luxurious life. He lived in Kyoto until he was about forty-four years old. Then he moved to Yedo, where he passed the rest of his life.

One day he went to Arashi-yama together with certain other wealthy people to view the cherry blossoms. As was the custom of those days, those who went to see the blossoms used to carry nice boxes of lunch and vie with one another in the designs of their respective boxes. Now Korin and his friends spread a blanket under the blossoms and held a feast on it. Each took out his luncheon box, which had already been decorated. Korin was calmly looking at his companions' boxes, and after a while produced two or three packets wrapped in bamboo sheaths. His friends were surprised to see how plain his lunch was, and kept looking at him. He quietly opened those packets, in which there were common hotchpots and rice-balls, and behold! the back of each bamboo sheath was elaborately lacquered in flowers, birds and mountains. All his friends, clapping their hands, praised the originality of his idea. Korin quietly partook of his tiffin, and then threw the bamboo sheaths away into the Oi river. What a singular sight it was when this beautiful lacquer work went glittering down the stream!

2.—Maruyama Okyo (1733-1795) and an Old Peasant

Okyo was a native of Tamba. He came up to Kyoto, where he studied painting and became noted as an artist of the first rank. He studied the painters of the Kano school and the masters of the Ming dynasty; and aside from his own creative power, he was highly influenced by Western painting.

Once a number of Kyoto merchants, intending to dedicate a picture tablet to the Yasaka Shrine, asked Okyo to paint one. He drew a picture of a cock and a hen; it was indeed well executed. When the tablet was hung in the Yasaka Shrine, it stood so high in the opinion of the public that people came to see it every day. The picture was so well drawn that a cat is said to have taken the fowls for real birds and to have pounced upon them. Occasionally Okyo mingled among the spectators to listen to their criticisms, thinking there might be some defects in his painting. One day an old peasant came to see this famous tablet. Noticing some chrysanthemums painted by the side of the fowls, he said to himself, "The picture is skilfully painted, but it seems to me the painter did not know the season. When the chrysanthemums are in bloom, the cock never wears such feathers." Okyo, who heard this soliloquy, dogged the old peasant. When they came to a path where there was no one in sight the painter called to the old man to stop and thanked him for having criticised his picture, and later learned from him how the cock's feathers change according to each season. After this, the cocks and hens painted by Okyo were said to be matchless and faultless.

3.—Sesshu (1489-1575) and the Rat

Sesshu was one of the greatest of

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Japanese painters. It is said that he was unrivalled in landscape painting. He was born in Bitchu. When he was twelve or thirteen, he entered the Hofukuji in the province and became a monk. As he grew up, he studied the Sutra and became versed in it. When he first entered the temple, he did not care to read the scriptures. From early childhood he had been fond of painting, but had no teacher in particular. As he naturally practised, at twelve or thirteen he was very dexterous in painting. So, after entering the temple, he took delight in copying mountains, trees, birds, insects—everything that appeared charming to his eye. The elder priest, his tutor, strictly forbade him to draw pictures, saying it would distract him from learning Buddhism; but the boy did not obey in the least. Highly provoked, the tutor-priest one day tied him up to the pillar of the nave, and would not unfasten the rope for all his apologies and cries. The boy kept on crying, and the tears kept dropping down. At this sight he stopped crying, and dipping a toe in the fallen tears, began to draw a rat. The tutor, wondering why his obstinate young disciple had ceased crying, came into the nave and found a picture of a rat drawn to the life on the floor. He was much moved and said, "The boy is a gifted painter; his propensity can never be repressed by any human power." From this time forth the boy was allowed to paint freely.

4.—Ike no Taiga (1723-1776) and Mt. Fuji

Taiga was the son of a poor fan-maker in Kyoto. This fan-maker, Kaemon by name, having no child, paid a daily visit to the Jizo Hall praying to be endowed with one. On the seventh morning he found an infant boy wrapped in a *kimono* of white satin by the side of the pond close by the Jizo Hall. With much pleasure he carried the child home, and is said to have made an adopted son of him. The boy grew up to be Taiga. It is said that he was named Ike (pond) in memory of his having been found beside a pond. At six he first learned to write, and at fifteen he learned to paint. Conscious that he had a talent for painting, he pursued his studies in spite of his poverty, and at last became one of the greatest painters of the South school. He was at his best in painting landscapes, and accordingly was extremely fond of visiting picturesque scenes.

Once, before he became famous, he went to Yedo by way of the Tokaido. On his way he saw a view of Mount Fuji and was highly pleased with it. That night he arrived at Hara, where he put up at an inn. The beautiful form of Mount Fuji which he had seen in the daytime still remained in his mind, and he could not sleep by any means whatever. In his room stood a white six-leaf screen. Seeing all the house had fallen asleep, he crept out of bed stealthily and painted a large picture of Fuji on the screen. Early the next morning, when it was still twilight, he got up, took his breakfast in haste and set out at once, lest his scrawling should be discovered. The innkeeper, on discovering later what the traveller had done, was very angry, but could do nothing. Taiga, who had arrived at Yedo, soon after met a *daimyo* and happened to recount the tale to him. The *daimyo* at once despatched a man to the inn at Hara to have a sight of the screen. The man brought it with him. The lord looked at the picture and found it was an excellent work. He asked the landlord to sell it to him for a high

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price; and the landlord for the first time learned that the painting was truly valuable, and asked pardon for having treated Taiga so slightingly. As for the screen, the landlord prized it highly and preserved it with the greatest care.

5.—Watanabe Kazan (1793-1841) and His Early Life

Kazan was a retainer of the Tawara clan in Mikawa. As a matter of fact, he was the most excellent painter at the close of the Tokugawa period. He was versed in the Dutch language and knew things European and American as well. He believed that Japan must sooner or later permit intercourse with Western countries, and gave warning to the public by publishing a book. He was not a man whom we can consider a common artist. From his childhood his father had been suffering from disease, and his house was very poor. So Kazan learned painting by way of earning a livelihood. At sixteen or seventeen years he painted pictures on *hanshi* (common writing paper) and sold a hundred sheets for one *kan* (ten *sen*). Even in such straitened circumstances he never succumbed, looking forward to future success. Afterwards he wrote down his resolution taken in these days, as follows: "At present I am resolved to save my parents from poverty, and in future I am determined to be the greatest painter in the world." On the New Year's day when he was twenty-six years of age, he met some of his friends and spoke out his mind to them in the following couplet (*haiku*):

"The spring has come to us and all. Behold!
Even worms come up through the earth so cold."

MOON OF AUTUMN

A thousand thoughts of tender vague regret
Crowd on my soul, what time I stand and gaze
On the soft-shining autumn moon;—and yet
Not to me only speaks her silv'ry haze.

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THE HEART OF UNREST

I pass day by day with unrest
In the deep corner of my breast,
Beneath a shade of grief;
But I know not the reason why,
I only hear my heart oft sigh;
It is but short and brief.

Is it because my future is
Dark? or am I in an abyss
Of unrequited love?
O no, so happy is my life
That I enjoy my present strife,
With a bright hope above.

AFTER THE SHOWER

The thunder had just stopt;
The shower passed away;
No patt'ring rain now dropt.
It was a shiny day,
And the cicada then
Was heard so shrill again.

The cock and hens had stood
So wretched under th' bough
And ceased to seek for food,
Drooping their tails so low;
But now they strutted out,
The yard to go about.

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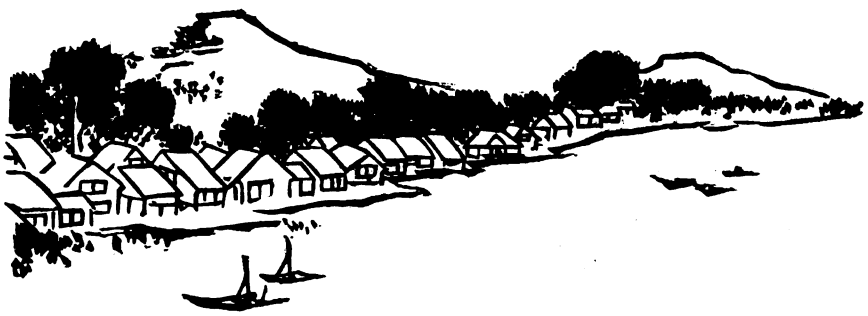
Greener became the leaves
Of trees and grass, and sang
The sparrows on the eaves;
A rainbow was seen to hang
Bright and fair in the sky
And spanned a bridge on high.

The brook ran faster down
With doubled water, and
Small crabs crept on the lawn,
With queer eye and scissored hand,
Perchance to shun the flood
And hide safe in the mud.

The peasants re-appeared
To work hard in the field;
As the rain sudden neared,
From it they had concealed.
All seemed refreshed and strong
Although the earth wasn't young.



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Count and Countess Chinda Arrive in Tokyo

Nichiren Festival at Ikegami Temple Near Tokyo

Countess Arima Entertaining Settlement Children

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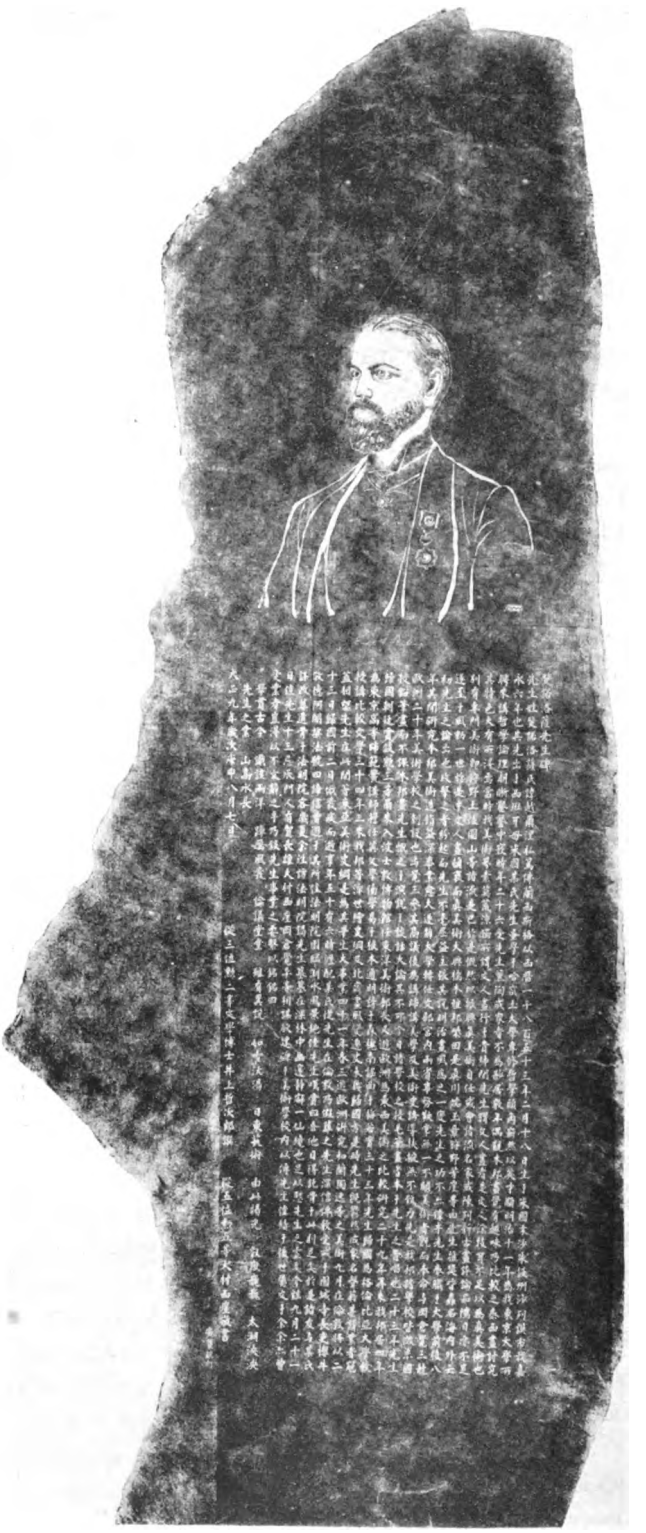

Fenellosa Monument, Uyeno

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ERNEST FENELLOSA

By S. MIYOSHI

THE merits of pure Japanese art are evident apart from appreciation on the side of foreigners, and its beauties are enjoyed even without their praise. Yet, for many years after the Restoration the Japanese people eagerly imported foreign civilization and almost forgot the art and literature peculiar to themselves. About this time Mr. Ernest Fenellosa appeared and accomplished a great deal for the revival of our fine art by studying its beauties and special flavours scientifically. He also published his studies not only in Japan, but abroad. By this means he introduced the graceful side of the Japanese nation to Western countries —a boon which we shall never forget.

Mr. Fenellosa was born in Salem, Massachusetts, U.S.A., in the year 1853. He was educated at Harvard, where he studied philosophy. After his graduation, he entered the new Fine Arts School attached to the Art Museum in Boston. There he studied drawing. In 1878 he was appointed professor of philosophy and political science in the University of Tokyo. His clear intellect and keen penetration soon attracted attention. Not a few there are who once were his students and now are highly esteemed in the world of thought. He remained in the University for eight years. During this period he studied Japanese art.

Mr. Fenellosa did not work at random, but studied systematically. To lay a foundation, he first studied Japanese and Chinese history, and made a chronological table, which he kept always at his side. Then he dipped into the lives of the Japanese and Chinese painters. He did not get any one to translate these works merely; he invited Mr. Kakuzo Okakura and Mr. Nagao Ariga to his own home, former students of the University. He had them explain every passage and then noted down their translation. At the same time he undertook the study of all the noted painters and their schools in chronological order. For this purpose he visited numerous shrines and temples with scholars as his guides. Some of the leading works of art were photographed or copied. If any excellent old picture was on sale, he bought it whatever the price. He made indefatigable researches among all schools of art. He found the late Hirokata Sumiyoshi and Kangi Yamana representative of the Sumiyoshi school, and the late Eitoku Kano and Tambi Kano and Tomonobu Kano representative of the Kano school and associated with them intimately. He discovered Hisanobu Kano, a descendant of the Kano school at Hamamatsu. He went down on purpose to visit him and learned much about his predecessors. The professor was somewhat well grounded in oil-painting, so he invited Mr. Tomonobu Kano and Mr. Unkin Noguchi occasionally to

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come and teach him Japanese painting. He studied painting in a philosophical way, until at last he scientifically discovered the beauties of Japanese painting.

In 1880 Japanese fine arts were much neglected and inactive except the *bunjin-ga* (painting of the calligraphic school), which was valued among persons of rank and wealth. To Mr. Fenellosa's eyes the *bunjin-ga* seemed nothing but a mere amusement through which men of taste and letters expressed their refined thoughts. This he did not think a true fine art; he regretted that the world disregarded the painting of the Kano, Sumiyoshi, and Shijo schools, which he considered true art. In 1881 he voluntarily formed a body of Japanese painters named *Kanga-kai*, and assembled representatives of the various schools. With his own money he held a meeting once a month, discussed painting and exchanged opinions with various masters. He arranged old and new pictures in chronological order according to the schools; advised youug painters to produce new works; and sometimes surpassed all the critics in point of appreciation. Accordingly, the *Kanga-kai* had requests to meet from various quarters. Mr. Eishin Kano gave Fenellosa the name of Eitan Kano. It was just at this time that the late Gaho Hashimoto was discovered by him among the draughtsmen at the Naval School, and he it was who introduced Zeshin Shibata and Gyokusho Kawabata to western countries. From this time forth Japanese painting began to attract the attention of the world. The late Count Tsunetami Sano, the then chairman of the Senate, moved by Mr. Fenellosa's excellent views, gathered amateurs of the same taste and established the *Ryuchi-kai*, where all listened to Fenellosa's views. The *Ryuchi-kai* was the fore-runner of the *Nippon Bijitsu Kyokai* (Japan Fine Arts Association) of to-day. When the speeches of Mr. Fenellosa were first published, they created a stir in the public, and those who loved *bunjin-ga* furiously opposed his ideas, but the general trend of Japanese painting was already determined.

In 1882 the Department of Agriculture and Commerce held the first picture exhibition at Ueno, and Mr. Fenellosa was appointed adviser to the judges. The local authorities were ordered to assist him in the investigation of the treasures possessed by the old shrines and temples. Prior to this, he had regretted that the Department of Education made the pupils learn pencil-sketching in the primary schools and provided an Italian instructor to teach oil-painting in the College of Engineering, and that Japanese painting was not taught in the schools. He declared this was a mistake. Thereupon the authorities, in 1884, appointed an investigating committee of which Mr. Fenellosa was a member. In the following year pencil-drawing was replaced by hair-pencil painting, and a report was made along with the new plan. In the same year Fenellosa presented his views on the establishment of an art museum. In 1886, he was commissioned by the Department of the Imperial Household to visit the old temples and shrines in the Kyoto and Osaka districts and catalogue the precious works of art to be found in them. In the same year he served the Departments of Education and of the Imperial Household as adviser. Soon afterwards he and Mr. Kakuzo Okakura were sent to Enrope as commissioners to investigate art education

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under the direction of Mr. Hamao, chief of the committee. In 1887 they returned to Japan. When the Fine Arts School was opened, Mr. Fenellosa and Mr. Okakura became managing directors, the former being a lecturer on æsthetics and the history of art. In 1888 Fenellosa and nine Japanese were ordered to formulate a law relating to the preservation of the precious works of art in the old temples and shrines. On it is founded the present law. In 1889 the first graduates of the Fine Arts School appeared and became teachers in the public schools. Some of the authorities had doubted whether Japanese painting could be taught in schools as well as Western painting, but Mr. Fenellosa insisted that it could. And this question was now settled by referring to the facts.

Mr. Fenellosa commenced his study of *ukiyo-e* just after his return from Europe. While abroad he met with frequent inquiries as to *ukiyo-e*, which he had not then investigated. On returning to Japan, he at once devoted himself to this line of study. In 1891 he was appointed head of the Department of Oriental Art in the Boston Museum. On leaving Japan in July, he was honored with the Third Order of Merit. He served in the Boston Museum for five years. During this period he delivered lectures in many places and contributed articles on Japanese art to various magazines. Sometimes he held *ukiyo-e* and Hokusai exhibitions, and on these occasions he provided catalogues in which dates and schools were minutely indicated. These catalogues are still valued among amateurs. Again he went to Europe to make a comparative study of Oriental and Occidental Fine Art. In 1896 he again visited Japan and remained four years. He was lecturer on English literature in the Higher Normal School. At the same time he studied Chinese classics under Dr. Tsumei Nemoto, Chinese poetry under Mr. Kainan Mori and Noh under Mr. Minoru Umewaka. In 1898 he completed a catalogue of 240 *ukiyo-e* with criticisms and explanations, assisted by Mr. Bunshichi Kobayashi. In 1900 he and Mr. Kobayashi held a Hokusai Autograph Exhibition at Ueno. In the same year he went back to America, where he was appointed professor in Columbia University and lecturer on Comparative Literature. In 1901 he came to Japan for the third time and resumed his study of Chinese poetry. Here he wrote his *Outline of the History of Ukiyoe* and *History of the Changes in Hokusai's Style of Painting*. On his return home he became popular among Americans, and was kept busy lecturing on the fine arts. Once he had the honor of delivering a lecture at the White House on the invitation of President Roosevelt. Later, when Viscount Kaneko went to America and was received in audience by the President, the latter told the Viscount that he had learned something about the ideals of the Japanese people through Mr. Fenellosa's lecture. Becoming known as a good orator throughout America, he was often invited by wealthy people in New York and Philadelphia to entertain their guests with short stories on art. In spite of his being so busy, however, he continued to write on "Epochs of Chinese and Japanese Art," which was to be his greatest work. In the spring of 1908 he went to Europe for the third time, to purchase a *verre de lumière* for his stereopticon, and to study more minutely the famous old Flemish, Dutch and German paintings. His fame

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being already high in Europe also, he was welcomed everywhere he went, and was freely admitted to museums and private libraries. After passing the summer on the continent, he went to England on the 2nd of September, and studied ardently in London. He was to return to America on the 23rd of the month, but two days before was suddenly taken ill. The doctor said the case was valvular disease of the heart. In the evening he died a painless death in his fifty-sixth year.

His second wife, Mrs. Mary Fenellosa, herself a popular writer and author of several novels on Japanese life, was with him when he died. His body was temporarily buried in the Highgate Cemetery. He was a believer in Buddhism and had received admission into the spiritual priesthood through Keitoku Ajari, of the Miidera. When he had once visited this temple and stood beside its picturesque lake, he had expressed a wish that he might be buried there some day. So Mrs. Fenellosa consulted her deceased husband's friends in London, and through the kind offices of Mr. Yamanaka's branch office the body was cremated in London and the remains sent to Japan by the Siberian Railway. It so happened that the remains arrived at Tsuruga on September 21, which was the first anniversary of his death. On the same day the ashes were brought to the Miidera and deposited in the graveyard thereof.

The following interesting story is found in a recent issue of the *Japan Advertiser*:

Viscount Kaneko, seen at his home near Gobancho, Tokyo, yesterday afternoon, talked with a reporter for the *Japan Advertiser* of Ernest Fenellosa's first days in Tokyo and his awakening interest in Japanese art. "As a professor in the Imperial University," said Viscount Kaneko; "Fenellosa studied different phases of life in Tokyo. One day he was walking in Asakusa when he was attracted by several kakemonos in the window of a curio shop. He had studied the history of the fine arts at Harvard University and was able to judge a Titian, a Rembrandt or a Raphael. But for some reason the wall hangings of Japan attracted him, and, surprised at the modest figure the dealer asked, Fenellosa bought his first pieces of modern Japanese art."

Before the new professor had been long in Tokyo, Viscount Kaneko had visited him at his house in the school compound of the Imperial University. One day, the Viscount relates, he was asked by Fenellosa to come to the latter's house to see some of the kakemonos he had purchased. When Fenellosa showed the few kakemonos he had hung on the walls of his home, his guest realized that they were far from being the best samples of Japanese art. The professor was interested in Japanese art by that time, however, and one day, while his classmate friend was there, a curio dealer came in with several kakemonos. Asked for an opinion on the purchases of Fenellosa, Viscount Kaneko recalls that he said, "They are good, but none of them the best."

"But there is no museum here," was Fenellosa's reply. "I cannot see what is the best work of Japan, and I am interested in it."

Viscount Kaneko tells how he suggested that Fenellosa might see some of the collections of the Japanese nobility, or the works that hung in the temples of Tokyo. The art enthusiast readily agreed to the plan and thus began a series of attempts

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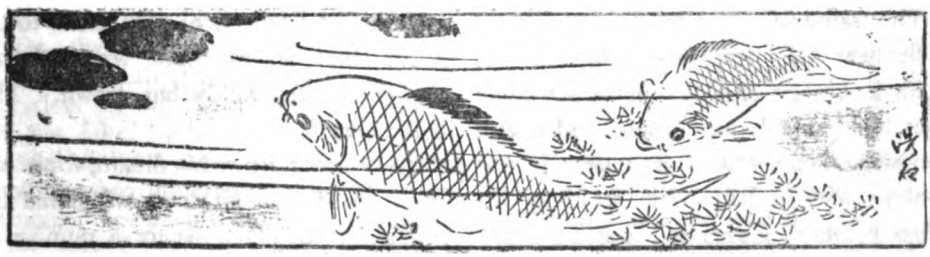
to arrange for a private view of some of Marquis Kuroda's collections. Marquis Kuroda, asked if he would exhibit his works to Professor Fenellosa, expressed surprise that an American should be so interested in Japanese art. "An American cannot judge," he exclaimed to Viscount Kaneko. "This art is beyond his reach."

But after several conversations Viscount Kaneko persuaded him to give Professor Fenellosa a private view of the collections. On the first visit Professor Fenellosa was given an opportunity to see some of the earlier works owned by Marquis Kuroda. He kneeled down in front of the kakemonos and remained in the room studying them, according to Viscount Kaneko, nearly an hour. The Marquis, impressed by Professor Fenellosa's evident interest, allowed him to come again and a third time. Finally Fenellosa said: "Now I have seen, where is a book that I may study the sources of this art and learn more about it?" From that time, Viscount Kaneko believes, Professor Fenellosa became an intense patron of Japanese art, and soon he studied the ideals and principles of that art, the various periods of its development and all the important factors which influenced it.



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TWILIGHT STORIES

The Willow

THERE is many a weird tale in the world. In one of the deep mountains of Hida province there was a hermitage, but nobody knew of its existence. One day a strange-looking mountaineer worked his way into this pathless mountain. The district governor noticed him and followed in his track. The stranger, after passing over some ridges, where even birds were not to be found, reached a fearful cave and entered it. The governor peeped in; the inside was dark; and a blue spring was flowing.

"I have come such a long way," thought he. "If I return without satisfying myself as to this mystery, it will be swerving from the way of a samurai."

The samurai sat himself down on a rock near by, perplexed what to do. Soon a strange sort of somnolence came over him. He looked about and saw a magnificent castle at a distance. It was winter; and he had come treading the fallen withered leaves and frozen ground. But the scenes here were those of spring, for nightingales and larks were heard to warble.

Presently a woman made her appearance. "I once lived somewhere near the town," said she to the samurai, "and was in easy circumstances. My husband was a weaver by occupation. He died of some disease. Being childless, I thought I would be a nun sooner or later. I had plenty of silk cloth which my good husband had left behind. A year had scarcely passed when a love-letter was sent to me. It was quite unexpected. The sender was one Tetsuya, who dwelt in this province. I made no answer to him. One night this impudent fellow stole into my house, cut me to death, and went off with the silk cloth. It is a matter of great regret to me that Yatetsu is still living in the world. Pray pity me, and tell the lord of the province to avenge my death." So saying, she shed a flood of tears.

"It will be an easy thing, madam," replied the man, compassionately. "But is there any real clue?"

"Yes, there is," rejoined the ghost in earnest. "There is a wide plain to the south; and on the spot where I was buried a forked willow has grown. This is the clue."

Awakening from his dream, for it was such, the district governor wondered and hurried to the plain, where a number of villagers were assembled, wondering how such a strange willow grew so suddenly. The samurai reported the particulars to the lord without delay. Some retainers were despatched to make search there: the ground beneath the willow was dug. There they found a female head. On close examination it proved to be indeed the head of the weaver's wife. Tetsuya was at once arrested and examined.

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Though obstinate, he was compelled to confess his old crime, and was sentenced to death.

As for the kind samurai, he was amply rewarded by the lord. Afterwards he found his way with some friends to the place where he had met the ghost, but there was no cave or den whatever, to say nothing of any splendid castle.

The Treasure-Boat

NOTHING is more bold and presumptuous than man. Every year Lake Suwa in Shinano is frozen, and the first to cross it on foot is said to be a party of foxes. Then men and horses can freely pass. And early in spring, when the foxes have recrossed it, the ice begins to thaw and traffic is stopped.

An unruly pack-horse man of the place, Kannai by name, once was going to cross this lake, the ice of which was now commencing to get thin. On seeing this, some people dissuaded him from doing so. But Kannai morosely said, "I don't like roundabout ways," and started, quite regardless of the advice. He had hardly come half the way, when a warm wind blew, and he and his horse sank into the water all of a sudden.

On the evening of the 7th of the Seventh Month of that year, people wrote verselets on *haji* leaves and floated them on the lake, by way of celebrating the festival of the Weaver. Just then a bright-looking ship appeared from the offing. Among the many strangers on board there was Kannai, who was seated on a high throne. He looked so noble that everybody at first thought him another person. On getting ashore, he betook himself to the man whom he had before served. All present were astonished and wished to hear particulars of him.

"I am now steward to the great king of the Dragon Castle," said Kannai proudly; "and all the money is at my disposal." So saying, he took out a lot of money and presented it to his former master. "Rice is cheaper than here," continued he, "and we can catch birds and fish with our hands. Any man may choose a wife at will; strolling actors often come; young men and women pass many nights, singing ballads and songs. They celebrate the New Year's day and the Festival of the Dead just as we do here. People never feel hungry nor cold, and there is no dunner in that country. This month being the first Festival of the Dead, I mean to collect a great number of beautiful maidens of fifteen to twenty-five in the Dragon Castle, and hold a grand dancing meeting. You cannot imagine what a splendid spectacle it will present. I have come to make a purchase necessary for the occasion."

Those whom Kannai accompanied looked all strange and smacked of brine. In fact, some had heads like that of a fish, and others like that of a shell-fish. When the shopping was over and the party were about to return, Kannai said to the people of the place how he should like to take them over to the Dragon Castle and show them all its splendours and the customs there.

"Can we go there?" asked some of the people, who wished to visit the strange land.

"Certainly you can," replied Kannai. "In ten days you will be able to come back with an enormous heap of silver coins in a ship."

"I was once a great friend of yours," said many of them imploringly. "Would you kindly take me with you, sir?"

Seven of these persons were selected to go on this strange tour, Kannai's former master being, of course, among them. All who were left behind lamented their unlucky lot. When the ship was on the point of sailing, one of the seven hurriedly got out, saying he recalled he had an urgent matter of business. Before long the vessel sailed out of sight.

Ten years elapsed, and no tidings came. The six widows sadly passed their time, and as for the only man that did not join the party, he is said to live even now.

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MONTHLY RECORD OF EVENTS

(AUGUST 26—SEPTEMBER 25)

August 26—Mrs. Mary B. Wanamaker, wife of Hon. John Wanamaker, died on August 23, in Philadelphia, Pa. Mrs. Wanamaker, who before her marriage was Miss Mary B. Brown, was her husband's partner in a life of philanthropy and service. Her death will prevent Mr. Wanamaker's attendance at the World's Sunday School Convention in Tokyo this October.

27.—The Reverend Henry Loomis, D.D., a missionary and scholar who had lived in the Orient since 1872, died at the age of 82 years at Karuizawa, Nagano, August 27, 1920.

28.—According to a cable from Peking, the Chinese Government has decided to appoint Mr. Hei Wei-teh Minister to Japan.

Baron Hayashi is appointed Ambassdor to London; Viscount Ishii, Ambassador to Paris; Viscount Mushakoji, first secretary to the Japanese Legation in Belgium; and Mr. Saito, chief of the Home Department, and also Baron Megata delegates from Japan to the League of Nations Conference at Geneva, Switzerland, the middle of November.

Viscount Chinda, the retiring Ambassador to London, sent out a farewell message to the British people, expressing his thanks for the cordiality and kindness received during his stay in England.

29.—According to investigations concluded by the Department of Justice, the number of convicts at the end of July was 53,816. Since August 1st 6,867 have been released. As compared with the corresponding month of the preceding year, these figures show a decrease of 5,169.

30.—Investigations have been issued to a big garden party to be given by the America-Japan Society for the American Congressional party Monday afternoon, September 6th, at Koraku-En, Koishikawa Arsenal Gardens.

31.—A great fire occurred at Ikao, the famous hot springs, yesterday morning at 2 a.m. and was subdued at 6.10 a.m. According to investigations which were completed at 4 p.m. the same day, 97 buildings, accommodating 250 households, were burned. Except the Ikao hotel, the Chigira *besso* and a few others, all the hotels were destroyed. So far it is ascertained that one man, a servant at a hotel, was fatally burned and four others severely injured. The total loss is roughly estimated at ¥5,000,000, of which only ¥200,000 is covered by insurance.

Mr. Toyotaro Yamagata, a young and popular flyer who showed good results in the mail flight between Tokyo and Osaka some months ago, was killed on Sunday (the 29th). Mr. Yamagata,

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who was 23 years old, was flying over the Ito aviation grounds at Tsuda-numa, near Chiba, on Sunday morning, in a new Gorham aeroplane. The aviator was looping the loop at a height of 600 meters when his machine was attacked by a gust of wind, and the left wing broke. The aeroplane fell on the field and was completely wrecked. His death was instantaneous.

Prince Yamagata, head of the Genro, returned to Tokyo after a fortnight's visit in Kamakura.

Today being the birthday of His Majesty the Emperor, the usual ceremony was held at the Imperial Sanctuary in the morning, at which Prince Kujo, chief ritualist, officiated.

A disastrous tidal wave occurred in Saghalien. Two hundred persons were killed, 120 houses destroyed and 150 more damaged.

September 1.—Mrs. Morrison, widow of the late G. E. Morrison, former adviser to the President of China, arrived at Yokohama yesterday on the Canadian pacific liner *Empress of Japan* on her way to Peking. Mrs. Morrison spent yesterday in Tokyo, most of the day being passed in looking over the famous library her husband collected, now the property of Baron Iwasaki in Tokyo. To this library, the most famous collection of books on the Far East in existence, Baron Iwasaki has made several rare additions, and Mrs. Morrison spent some time going over these.

Professor F. P. Purvis, who held the chair of Marine Architecture in the Imperial University of Tokyo for the past 19 years, has resigned his post and been granted a life pension of ¥2,000 per annum. His services have been of the greatest value to this country and have been highly appreciated by the Japanese authorities. The degree of Doctor of Engineering was conferred on him by the Imperial University several years ago, and on two occasions he has been decorated by the Government. Dr. and Mrs. Purvis will continue to reside in Tokyo.

Sir Charles Eliot, the British Ambassador, who visited Korea, Tsingtao and Shanghai during his summer vacation, returned to Tokyo.

According to a cablegram from Vladivostok, the foreign consuls have sent a letter to the Japanese commander, General Oi, asking him to protect foreigners. The letter drew attention to the lawlessness that exists in Vladivostok and the surrounding districts. It also stated that the consuls had appealed to the Russians, who had promised to take measures for the protection of foreigners, which, however, had proved to be ineffective.

2.—The Yokohama Y.W.C.A. has established a home for the foreign business and educational women of Yokohama and for the entertainment of women transients at No. 55 Bluff.

The worst typhoon that Manila has experienced since 1905 occurred last night. Many were killed, hundreds of houses were destroyed, while the tramway and lighting systems were completely paralyzed. The losses are estimated at over 3,000,000 pesos. Heavy damage has been caused in the provinces, too, and hundreds have been rendered homeless.

The American Congressmen and party arrived in Tokyo.

According to a cable from Geneva,

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August 29th, in conformity with the resolution adopted at the International Labor Conference at Washington, D.C., in 1919, an international commission of emigration has been constituted, one-third of the members being government delegates, and one-third workers' delegates. Brazil, Canada, China, France, Japan and India have nominated government representatives; Australia, Germany, the United States, Poland, Italy and Sweden have nominated workers' delegates; South Africa, Argentine, Spain, Greece, Czeko-Slovakia and Switzerland have nominated employers' delegates. The Presidency of the commission has been assigned to Viscount Cave, of Great Britain.

The New Minister of Switzerland to Tokyo, Mr. Charles L. E. Lardy, was the guest of honor at a reception given by the Swiss residents of Yokohama at the Oriental Palace Hotel, Yokohama.

4.—It is understood that the Government has accepted the resignation of Baron Ishiguro, President of the Japan Red Cross Society, and has appointed Mr. Hirayama, Vice-President of the Society, as his successor.

According to a cable from Sourabaya, Java, the representatives of the Japan Petroleum Company of Tokyo, who arrived here half a year ago to make inquiries about the eventual possibility of buying oil fields for their company in the Dutch East Indies, have concluded a contract with the Colonial Petroleum Company, a Dutch company of the Standard Oil Trust. From reliable sources it is learned that this contract includes the purchase by the latter of its rather rich oil fields in the district of Samarinda of the Eastern province of Dutch-Borneo, including the establishment already existing on the grounds.

Madame Kajiko Yajima. the president of the Japan W.C.T.U., 88 years old, who went to England to attend the world's W.C.T.U. convention held in London last March, returned on the *Katori Maru* after an absence in England and America of 175 days.

Viscount Ishiguro retired yesterday as President of the Japan Red Cross Society, his promotion to the rank of Viscount being announced at the same time. He has served the Society over forty years.

The most severe storm for 30 years has been raging in Formosa. Heavy rains caused floods which swept away several houses, submerged others and caused three deaths. The Taihoku bridge was washed away.

A tornado of usual violence caused two deaths and the destruction of 70 buildings in Gumma prefecture yesterday. The heavy downpour accompanying the storm caused the Karasu river to rise 10 feet, flooding 800 houses. The storm covered 14 square miles and lasted about 5 hours.

6.—Their Majesties the Emperor and Empress have been pleased to contribute ¥2,200 through the Home Office to be distributed among the relatives of those who lost their lives in the Nikolaievsk massacre.

Mr. Shigeo Mikawa, expert attached to the Samukawa sheep ranch in the Hokkaido, conducted by the Agricultural and Commercial Department, brought 106 head of sheep from America by the *Arabia Maru*.

According to a cablegram from Berlin, Japan is to receive one of the lates

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and best equipped of Germany's Zeppelins, which is to be turned over to Japan by the German Government in accordance with the terms of the treaty of Versailles.

7.—The Yokohama Municipality announced that an industrial exhibition would be held at the Yokohama Memorial Hall, October 16-19. The exhibition will be limited to China-ware, lacquer and photographs.

8.—Mr. F. Romos, Consul-General in Yokohama from the Republic of Brazil, was among the passengers who sailed for Seattle on the N.Y.K. liner *Kashima Maru*.

9.—Viscount Uchida, the Foreign Minister, this day tendered a welcome luncheon in honor of the U. S. Congressmen and party at his official residence and distinguishcd Japanese attended. After the luncheon Etsudo Otake, a Japanese artist, entertalned the guests with his unique impromptu paintings.

Massacre relics will be exhibited with the double object of comforting the spirits of the Japanese massacred at Nikolaievsk and of appealing to the public sympathy for the bereaved families. This exhibition of the personal effects of these victims, of paintings of the scene of the massacre and of records of the miserable life led by the Japanese held in prison, the illustrations being by noted painters and from the record of the Department of War and of the Navy, will be held in Asakusa, commencing the 11th instant.

Yokohama tendered a welcome reception in honor of the members of the American Congressional party at Memorial Hall, at which Mayor Kubota presided, from 4-7 p.m. The Yokosuka Naval Band furnished the music for the evening entertainment.

10.—Dr. U. Hattori, professor of the College of Literature of the Imperial University of Tokyo, is expected to reach Kobe from Marseilles on the *Mishima Maru* Thursday, after an extended trip through Europe and America. Dr. Hattori was exchange lecturer at Harvard University on Oriental religion and philosophy some years ago.

11.—Today being the anniversary of the death of General Count Nogi, a memorial service was held at his residence at Shinsakamachi, Akasaka. Lectures were delivered by Professor K. Uyeda and Dr. Segawa.

Thirty-two women have been enrolled as special students in the College of Literature of the Imperial University of Tokyo, which opens today. One of them, Mrs Chizuko Yoshimura, is 48 years old and was formerly a teacher in the Peers' School.

12.—Lieutenant Hamada, chief gunnery officer, and three other officers were killed outright and senior officers Aoki and eight others were seriously injured in an explosion the cause of which is not known on board the Japanese battle cruiser *Haruna*.

Professor Dr. Sakue Takahashi, an authority on international law and a member of the House of Peers, died at 5.50 p.m. at the Sato Juntendo Hospital. His age was 54 years.

13.—The American Congressmen left Japan on the army transport *Madawaska*, some members of the party remaining behind.

Marchioness Matsukata died suddenly this morning at her residence in Tokyo. The Marchioness was born in Kago-

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shima in 1845 and was married to Marquis Matsuka when she was 17 years old. She was the mother of nine sons and five daughters and leaves more than seventy descendants.

14.—Mr. Hioki, Minister to Sweden, who is reported to be appointed minister to China in succession to Mr. Obata, is expected to arrive in Tokyo on Wednesday (the 15th).

Professor Augustine H. Smith will lead the great Sunday School chorus. The first united chorus rehearsal for the Sunday School Convention was held at 3.30 p.m. at the Y.M.C.A. building in Kanda.

15.—Japan's naval delegates to the International Communication Conference to be held at Washington, D.C., U.S.A., started to-day. They were Captain Junichi Kiyohara and assistants, viz., Capt. Yoshitake Kiyokawa and Commander Isoroku Yamagata.

About 120 Polish orphans are expected to arrive in Tsuruga today aboard the *Karafuto Maru*, Mr. Iida, Secretary of the Japanese Red Cross Society, having left Tokyo yesterday evening to meet them.

The Seiyukai Party celebrated the twentieth anniversary of its foundation.

The funeral of Marchioness Matsukata, wife of the Lord Keeper of the Privy Seal, took place at Aoyama Cemetery with Shinto rites. At the furneral service Princess Kitashirakawa, Prince Fushimi, Prince Kan-in, Prince Yamashina, and Prince Kuni, sent representatives, while among those present were Mr. Hara, the Premier; Baron Nakamura, Minister of the Imperial Household; Mr. Tokonami, Minister of Home Affairs; Mr. Nakabayashi, Minister of Education; Prince Tokugawa, Marquis Kuroda, Admiral Togo, Field-Marshal Kawamura, Baron Okura, Viscount Shibusawa and Baron Furukawa.

16.—A telegraphed inquiry has been received by the Sunday School Convention's General Secretary from the Chinese Government through Mr. Charles R. Crane, United States Minister to Peking, concerning the number of delegates who will visit China after the convention at Tokyo. Plans are being made for the entertainment of the visitors.

17.—A large brilliant assemblage of Princes and Princesses of the Imperial family, Cabinet Ministers, Privy Councillors, Field-Marshals, and other high naval and military officers and a large number of dignitaries and ladies assembled at Uyeno station this morning when their Majesties the Emperor and the Empress arrived from Nikko. The Emperor wore a military uniform while the Empress was in foreign dress. His Majesty is greatly improved in health.

Mr. John Wanamaker, joint general Chairman of the World's Sunday Schooi Association, will not attend the convention at Tokyo, according to word received at convention headquarters. Dr. Frank L. Brown, General Secretary of the convention, cabled Mr. Wanamaker to come and Baron Shibusawa invited him to be his personal guest during the convention. A reply to both cables has been received: "Totally unfit. Resuming work. Profoundly regret losing visit to Shibusawa."

This being the anniversary of the battle of the Yellow Sea in the Japan-China War, Admiral Togo, Admiral Inouye,

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Admiral Yamamoto and other officers attended the usual annual luncheon at the Naval Club in Tsukiji, Tokyo.

18.—Mr. Katsutaro Inuzuka, Japan's delegate to the International Labor Council, left Tokyo for Europe by the N.Y.K. liner *Kumano Maru*.

19.—Their Majesties, the Emperor and the Empress, have contributed ¥2,000 toward the relief of the sufferers from the recent floods in Kochi prefecture, and ¥500 for those in Okayama prefecture and ¥500 for those in Iwate prefecture.

It is announced that Captain J. R. Brinkley will leave for Europe within a few days on the *Kumano Maru* together with Baron Megata and the Japanese delegation to the first meeting of the League of Nations. Captain Brinkley will be attached to the Bureau which the Japanese War Office is opening in Paris in connection with the League.

20.—According to an official publication, the specie in the possession of the Government in the Bank of Japan aggregated ¥2,000,000,000 on September 15th.

Announcement is made of the appointment of Dr. Saeki as President of the newly organized Institute for National Food Investigation.

22.—An extraordinary meeting of the Diplomatic Advisory Council was held at the Premier's official residence. All the members of the Council were present.

23.—His Imperial Highness the Crown Prince will give a luncheon at his palace at Takanawa to the Governors of the prefectures which his Imperial Highness visited after his formal installation as Crown Prince in the autumn of 1916. The Governors of Kyoto, Nagasaki, Saga, Fukuoka, Miye, Nara, and of ten other prefectures are to be invited. Mr. Kobashi, Vice-Minister of Home Affairs, and Mr. Tsukamoto, chief of the Bureau of Shrines and Temples, will also receive invitations.

24.—Professor Ernest Wilson Clement of the First Higher School of Tokyo returned on the *Manila Maru* from a vacation trip to the United States.

M. Bapst, the French Ambassador to Tokyo, has been promoted to be commander by the Legion of Honor.

Dr. Masaharu Anesaki, professor of Literature, Tokyo Imperial University, has been recommended as Emeritus professor to the University of Strassburg. Dr. Anesaki went to France last year at the invitation of the French Academy to deliver lectures on Oriental religions.

A tourist party of Korean woman teachers of elementary schools, consisting of 16 members, visited the Kansai district, enjoying sightseeing at Kamakura and Enoshima and will reach Tokyo tomorrow.

25.—Formal protest by Japanese residents in Los Angeles, members of the Japanese Association there, has been made to President Wilson, according to a semi-official dispatch reaching Tokyo. The following resolutions were submitted to the President:

"The anti-Japanese referendum proposed by the Californians is a manace to the life of the Japanese residents and is against justice and humanity.

"The agricultural achievements so far attained by Japanese settlers are so great and beneficent to the Californians that any attempt to exclude them

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cannot but he considered as the work of selfish anti-Japanese agitators.

"The Japanese understand that real Americans never support any discriminatory treatment of foreigners, and therefore we hereby pass these resolutions expressing our sincere desire, and trust that we may be given most fair treatment in the name of both humanity and the American national principle of fairness and justice."

Admiral Nagamatsu died at Sendagaya, Tokyo. He may rightly be described as one of the pioneers who laid the foundations of the modern Japanese Navy. Born in 1839 at Yedo, Admiral Nagamatsu studied Dutch in his early years and in 1859 he, together with Katsu (afterward count) and Buyo Enomoto (afterward viscount) went to America on board the *Kanrin Maru*, a warship owned by the Shogunate Government. This was the first instance of a Japanese warship's crossing the Pacific. In 1862 Admiral Nagamatsu proceeded to Holland to supervise the building of the *Kaiyo Maru*, a warship ordered by the Tokugawa Government. Even after the construction of the warship, Baron Nagamatsu remained in Holland for six years studying shipbuilding. On his return home, he was appointed professor of the Naval College, where he taught the art of shipbuilding. On the establishment of the Yokosuka dockyard in 1877, Admiral Nagamatsu was appointed first chief of the Dockyard and laid the foundations of the present Naval Shipbuilding Yard and Arsenal.

BOOK NOTES

THE YAMATO SOCIETY'S PUBLICATIONS

AMONG various enterprises undertaken by the Yamato Society, the following eight books will shortly be published for the purpose of making Japanese history and arts known abroad.

1. "Outline of Japanese History." By Dr. K. Hara, Professor in the Imperial University, Tokyo. The author treats of Japanese civilization with the utmost candor and clearness. Already printed by Putnam, New York.

2. "A Guide to old Japanese Fine Arts." By Mr. Rikichiro Fukui, *Bungakushi*, Mr. Seiichi Okuda, *Bungakushi*, and Mr. Toyozo Tanaka, *Bungakushi*.

This is a guide to Japanese art, which has been compiled, under the supervision of Mr. Shibata, the chief of the Ecclesiastic Bureau, Mr. Nakagawa, engineer in the Department of Education, and Mr. Ogino, investigator in the Department of Home Affairs, chiefly with the intention of expounding the noted ancient works of art throughout the country. It is to be published in a handy form like Baedeker's guidebooks, and will be the first reliable guide to Japanese art written by specialists. The MS. is shortly to be completed.

3. "Life of Chukei Ino." By Mr. Ryokichi Otani, *Rigakushi*.

The life of Chukei Ino, one of the greatest scientists in Japan, has already been studied by certain scholars in the same line of work and the results have appeared in book form as a publication by the *Gakushi-in*. The present author

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has collected new materials, and is writing another life of this great scientist, under the supervision of Mr. Nagaoka, *Rigakuhakushi*, with the object of introducing to the West the scientific world of his day.

4. "History of Japanese Literature." By Dr. Kazutoshi Uyeda, Professor in the Imperial University, Tokyo.

It is natural that a history of Japanese literature written by a foreigner should be full of vagaries, but not even one Japanese scholar has hitherto written a superior work of the kind in English. This book is intended to supply this lack. To be published shortly.

5. The "Heike Monogatari."

In order to introduce the "Heike Monogatari" aright to Western countries, Mr. Tsutomu Igarashi, a professor in Waseda University, has rewritten the original in modern Japanese. The "Heike Monogatari" occupies an important position in Japanese literature as a national epic. The present book is a translation of Professor Igarashi's modernised MS., which Mr. Uyeda, *Bungakuhakushi*, is now revising.

6. "History of the Japanese Theatre based on Ukiyo-e." By Dr. Yuzo Tsubouchi, Professor in the Waseda University.

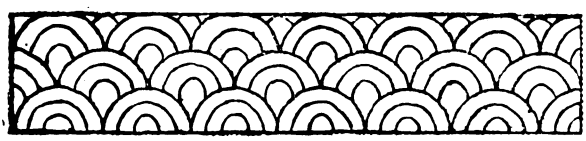
The Japanese theatre is in nature so complicated that it is not easy for foreigners to understand it. Dr. Tsubouchi begins with the changes in the structure of the stage and then narrates the various phases of the national drama. His theories and narrations are based on the theatrical pictures which have been painted during the past three hundred years, and he makes manifest the relations between the national theatre and the *ukiyo-e* in which Western peoples are so much interested. So the book is sure to meet with an international welcome.

7. "History of Japanese Painting." By Dr. Seiichi Taki, Professor in the Imperial University, Tokyo.

There are already many books written on Japanese painting. But these books are based on second-hand materials and so naturally miss the mark. Hence for the purpose of correcting misapprehensions on Japanese art common to amateur authors, Dr. Taki has written this book which will undoubtedly be looked upon as the authoritative work of its kind. The MS. is to be finished next spring.

8. "Development of Ethics and Religion in Japan." By Dr. Masaharu Anezaki, Professor in the Imperial University, Tokyo.

The Yamato Society once planned to publish a history of Japanese religion. In accordance with this undertaking, Dr. Anezaki has offered this work, which is founded on the various lectures he has recently delivered in America, with revisions and enlargements. The MS. is to be completed this autumn.



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FROM THE JAPANESE PRESS

Have Completed Plans to Improve Tokyo Port

The new port of Tokyo which is to be completed in twenty years at an estimated cost of ¥350,000,000 was talked of yesterday by Mr. Tamura, engineer of the Civil Engineering Section in the Municipal Office. Mr. Tamura's outline of the plans came after a committee meeting which was held in the Municipal Office. The Tokyo port of the future, if the new plans are completely carried out, will extend over an area of 9,860,000 tsubo, and will have a breakwater surrounding it which will make the entire port 50,000 feet long. The first of four separate blocks or entrances will be off Haneda. Reconstruction work is to be divided into three five-year periods and the first of these periods will represent an outlay of ¥50,000,000.

In addition to the actual harbor improvement there will be necessary also the construction of roads, railway yards and warehouses which will require the reclamation of 8,500,000 tsubo of land.—*Japan Advertiser.*

Japanese Leaders dedicate Fenellosa Monument here

Japan formally honored the memory of Ernest Fenellosa, her American patron of Japanese art yesterday afternoon. In the grounds of the Fine Arts Institute in Uyeno Park, 200 Japanese, among them the leaders in the art interest in Tokyo, and prominent foreigners, gathered to conduct ceremonies in observance of the anniversary of the death of Fenellosa, who was from 1880 until 1912 one of the warmest champions of Japanese art.

It was an occasion where the chief subject was art, but underneath, and even in some of the speeches there was the current of regard for the tie of art which has made friendships between countries that are oftentimes the most enduring international bonds. Viscount Kentaro Kaneko, in his speech, mentioned this fact when he said, "The monument to Fenellosa, which we have just unveiled, stands as a monument to an art lover who appreciated, and worked to have more appreciated, the art of Japan. But back of that monument today stand millions of Americans who, if they understand, will have the same regard for Japanese art, and will in the end be the same friends of this nation that Fenellosa was."

Dr. Ariga Speaks

The ceremony was opened by Dr. Ariga, who translated the inscription on the Fenellosa monument into English recently. Dr. Ariga gave his address in Japanese, and ended it by drawing aside the red and white bunting that covered the monument.

Mr. Edward Bell, Charge d'Affaires of the American Embassy in Tokyo, was one of the first speakers.

Mr. Bell, who, with Viscount Kaneko, is a graduate of Harvard University, from which school Fenellosa also came, spoke of the debt of gratitude the American nation owes Fenellosa, as it was through this same patron of Japanese art that America received its chief knowledge of an art "that is not only one of the oldest but one of the richest in the world."

Mr. Bell's address follows:

"Not only as an American but as a Harvard man I feel greatly honored in

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being invited to attend this gathering to pay tribute to the memory of a man who has done so much for the preservation of Japanese art. I feel that the service he has done America is of no less importance than what he did for Japan, for it is to Ernest Fenellosa, more perhaps than to any other man, that we are indebted for the introduction of Japanese art into the United States.

"Some may be inclined to express surprise at the fact that there seems to be a more general appreciation and understanding of Japanese art in the United States than in Europe, or at least a more scientific study of it, since America is regarded as more backward than Europe in the development of the artistic spirit, and therefore less capable of appreciating the significance and spirit of a highly developed art like that of Japan. I do not propose to enter into any argument as to the truth of this contention, but there is no doubt that the esteem in which Japanese art is held among art lovers in America is largely due to the inspiration of Fenellosa, who while curator of the Boston Museum was in a position to render great service in this direction.

Dual Personality

"Fenellosa's appointment to Japan almost immediately after his graduation from Harvard as professor of political science and economics was one of those rare turns of fortune which mark the turning point in a man's career and reveal to him his real mission in life. Fenellosa had what may be called a dual personality, ascribable in large measure to his mixed Latin and Anglo-Saxon ancestry—his father, as the name suggests, having been a Spanish musician, and his mother, the daughter of a Salem family. He had a practical and logical side derived from his mother, which manifested itself in his proficiency in such a matter of fact science as political economy, and also an artistic side, inherited from his father, which apparently was only fully awakened after he had come to Japan.

"Fenellosa's Latin personality made him receptive to the inspiration of Japanese art, and his Anglo-Saxon personality helped him to interpret it to the American people.

"Another thing that I should like to mention is that Fenellosa's enthusiasm for art led him to make a comparative study of Japanese, Chinese, Hindu and Occidental art. He was thus in a position to interpret to the American public the comparative merits of the art of these various countries.

"I need not enter into anaccount of his work in America, as any one of a number of works of reference would do the subject justice far greater than could I. I shall therefore confine myself to saying once more that to Fenellosa America owes a profound debt of gratitude for having acquainted us with an art that is not only one of the oldest but one of the richest in the world."

Address Translated

Mr. Bell was followed by Mr. J. W. Ballantine, who translated the Charge's address into Japanese. Viscount Kaneko, in an address which followed, reviewed his personal experiences with Fenellosa, told of the young professor's interest in Japanese art, and traced his work for the establishment of more museums and greater interest in Oriental art, first in Japan and then throughout the United States. Baron Hamao, one-time president of the Imperial University, was the last talker. During Dr. Ariga's speech he read a letter from Mrs. Fenellosa, the widow of the art patron, written from America. Mrs. Fenellosa expressed her pleasure at the action Japan was taking and expressed a desire to do anything she could to aid in the perpetuation of her husband's memory here.

The full Buddhist ceremonies, of which religion Professor Fenellosa was a member, were conducted at the memorial service. After the program was concluded the guests were served tea in the assembly rooms of the Fine Arts building. Among the visitors were General and Mrs. Crozier of Washington, D.C., who were the guests of Colonel and Mrs. Charles Burnett.—*Japan Advertiser.*

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The Press Law

The Japanese Press has often referred to the Press Law as defective in many respects, and scarcely in keeping with the requirements of the times. According to the *Jiji*, the necessity for a revision has for a long time been felt by the authorities as keenly as by those actually engaged in journalistic work. In fact, the Government would have introduced a Bill for its revision into the 42nd session of the Diet, had it not been for the dissolution. In these circumstances, the *Jiji* predicts with confidence that a revised Press Law will be laid before the forthcoming session of the Diet. It is not yet clearly known what revision the Government has in view. Our contemporary, however, expects that the amount of the security money to be put up in connection with the publication of a new journal will be raised, probably from ¥2,000 to something like ¥10,000 in the case of Tokyo and Osaka, and to a proportionate figure in the case of other cities. The authorities hope, by making this change in the amount of security money, to inculcate a deeper sense of responsibility in those engaged in journalistic enterprise. The *Jiji* notes at the same time that some of the younger Councillors in the Home Department are in favour of the complete abolition of security money, and therefore how the matter will finally be settled it is not easy to say at the present moment. It is provided in the present law that the publisher of a paper is liable to a fine not exceeding ¥600, in case his paper publishes articles disclosing details of the preliminary examination of accused before they are committed for public trial, articles referring to matters whose publication is prohibited by the public procurator, etc., etc. The Home Office authorities propose to increase the amount of fine to ¥1,000 or ¥2,000. Article 23 of the Law provides for the suspension of a paper when it publishes items subversive of public peace and order, and public morals. The words "public peace and order" are a vague expression, and may be construed in many ways. This has been a great source of annoyance to newspaper proprietors, as there is always a temptation for the authorities to stretch the term. In view of the criticism and many suggestions made in this connection, the authorities are contemplating putting in more concrete form what matters are considered by them as being subversive of public peace and order. When a journal falls into the clutches of the law the party on whom the penalty is inflicted is the person nominally set up as its editor or publisher. This means of evading the law the authorities strongly resent though it has been in force ever since the Press Law was promulgated. The authorities are said to have in mind a revision which will make the person responsible either the chief editor or the proprietor, or one who is directly concerned in the publication of the offending article or in the management of the paper.—*Japan Chronicle.*

Says Japan doesn't Menace Philippines

Kokusai Direct

MANILA, August 22—The so-called Japanese menace to the Philippines was discussed by Professor N. Matsunami, of the Imperial University of Tokyo, in a recent lecture before a large audience of students and visitors at the University of the Philippines.

Speaking on the subject of "Japanese Expansion," Professor Matsunami touched on the reported utterances of Representatives C. A. Randall, Milton Shreve and other members of the Congressional party touring the Far East, in which these gentlemen were quoted as saying that Japan was the chief stumbling block in the way of granting independence to the Island.

"Japan has absolutely no political ambitions in the Philippines," Professor Matsunami declared, "although we should like to see closer commercial relations between the two countries.

"Even if the Japanese desired to occupy the islands, they would find the task far greater than that which attended the American occupation. In fact, it would be insuperable, for the Filipinos would never submit to a power which is distinctly non-Christian, nor would the

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Christian nations of the world permit the aggression."

Professor Matsunami pointed out that the Japanese occupation of Korea had been forced upon her by China and Russia respectively. He also observed that the United States had expanded considerably in the Pacific, and had great interests in China and Siberia.

In conclusion, he paid a high tribute to "American altruism," and expressed the belief that cordial relations between Japan and the United States would continue, as there was no fundamental conflict between their interests in the Far East.—*Japan Advertiser.*

Pioneer Missionary dies at Karuizawa

The Reverend Henry Loomis, D.D., 82 years old, a missionary in the Orient since 1872, died at 3.30 o'clock yesterday morning at Karuizawa. Dr. Loomis was in Karuizawa for a meeting of missionaries. The funeral services will be held at 9.30 o'clock this morning at the Karuizawa Church and interment will be in the General Cemetery on the Bluff at Yokohama at 9 o'clock Sunday morning.

Few missionaries who have come to Japan in recent years have learned to know the country and share in the work here as has Dr. Loomis. Living here through Japan's two greatest wars he had an opportunity to work with the soldiers of the country and to aid in the welfare work in the days when such work in this part of the world was comparatively new.

Dr. Loomis was born in Burlington, New York, in 1839. He enlisted early in the Civil War, and was commended for his bravery in several important engagements. His education he received at Hamilton College and Andrew Seminary, from which latter place he was appointed by the American Missionary Board to China. His first pastorate was at Janesville, New York. With his wife, who was before her marriage Miss Greene, he arrived in the Orient May 24, 1872. The foreign community was small in those days and Mr. Loomis found that he and his wife might work among the residents of the settlement, as it was called, as well as in the mission field. Dr. Loomis was responsible for the organization of the Shiloh Church, as it is now known, at Onoye-cho. After a brief residence in the United States in 1876 he returned to Japan in 1881 as the agent of the American Bible Society, a position he continued to hold up to 1911. A work for which he will always be remembered was the visits to the prisoners taken during the Japan-China war. He introduced the cultivation of the persimmon into the U.S.A. and in his entomological studies he discovered a parasite which is fatal to the gypsy moth, which had destroyed apple trees throughout Sendai. For this latter discovery he was commended by the government at Washington.

Dr. Loomis taught a class at the Union Church for a number of years. He is survived by three sons and three daughters, two of whom, Miss Loomis and Mrs. Frame, are now in Japan. Mrs. Loomis died only a few months ago.—*Japan Advertizer.*

Women Graduates of American Schools into Government Work here

Two more women were added recently to the female forces in the responsible government service, when Miss Nabejo Amakasu and Miss Fukuko Hayashi were appointed to serve in the Social Service Bureau, newly created in the Home Office, which is under the direction of Mr. Tago, who was recently appointed its chief. Mr. Tago found it absolutely necessary to depend upon women to assist him in supervising the work of protection of children and prevention and relief of the poor. Women, he says, can pay more minute attention to details of various arrangements than men can.

The two women were appointed as *shokutaku*—temporary officials employed in case of need. Another woman is to be appointed also for the same bureau in due time. Both the women whose names have been announced are graduates of American colleges, Miss Amakasu graduating from Vassar College and Miss Hayashi from the University of Minnesota.

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Japanese papers print short sketches of the lives of the two women, with the photograph of Miss Amakasu, who is already in Tokyo, living in Omori, although Miss Hayashi is in Kyoto. Miss Amakasu is described as 32 years old, a graduate in 1906 of the Kojo High School for Girls in Yamaguchi, who went in September of that year to enter the girl' school of the Forest Park College, graduating in May, 1910; entered the preparatory school of Donohue College, graduating in 1911; entered Vassar in September, 1911, graduating from the college courses in June, 1915; upon her return, taught in Kyoto at the Heian Jogakko and in Osaka at the Milner Jogakko; coming to Tokyo in March, this year, taught in the Tsuda's School of English for Women, and in the meantime graduated from the Social Policy Lecture Course given by the Kyochokai.—Capital and Labor Harmonization Society.

Miss Fukuko Hayashi is described as 30 years old, a graduate of the Doshisha Jogakko in Kyoto in 1912; taught for two years in the Red Cross School for Nurses conducted by the Kyoto Prefecture until March, 1913; went to America to study physics at the MacAulister College, Minnesota; entered in 1914 the Minnesota University, to study in the school of nursing, graduating in 1917; stayed in Vancouver until October, 1919, serving in the City Hospital of that city as a special nurse; returned to Japan in November, 1919.

Mr. Tago, the chief, pays high tributes to the two women. Miss Amakasu is a strong woman both physically and mentally, with a profound knowledge of work. Miss Hayashi is specially learned in the science of protecting children and in midwifery, a woman full of life and cheerful. In arranging for houses of correction for children, for orphans, for old persons, for babies, or living houses for children, minute care is necessary, which men cannot give so well as women. The women will for the present be used in inspection work.

Miss Amakasu, interviewed at the Y.W.C.A. in Kanda, where she was giving a lecture on the night of her appointment, said that she had not yet known of the appointment, but she will render her service as mother or sister to the poor. She told of her experience one summer in working in the hospital for the poor in St. Louis, Missouri.—*Japan Advertiser.*

American School here receives Liberal Gift

The trustees of the American School in Japan have been gratified recently to receive a generous check from the Ujyun-Kwai Society. This organization was formed as a memorial to the late Baron Junkichi Furukawa with its chief object the promotion of educational and welfare institutions.

Baron Furukawa was at one time a student in Cornell and this fact, together with the fact that all of the members of the Ujyun-Kwai studied abroad has made the organization particularly interested in the American School in this country. Count Hirokichi Mutsu of Kamakura, a brother of Baron Furukawa, was especially interested in the check going to the American school.

According to members of the American School in Japan Board the gift is particularly appreciated not only because it will render financial assistance at a most opportune time but because it is an example of the real interest which exists in the community for the school itself.—*Japan Advertizer.*

Adopt a Memorial on U. S. Marine Act

Representatives of eight leading Chambers of Commerce in this country who have been in conference at the Tokyo Chamber of Commerce for the last few days adopted a memorial on Saturday with regard to the new Merchant Marine Act of America. The memorial is as follows:

"America has adopted a new Merchant Marine Act and contemplates monopolizing shipping interests to the exclusion of foreign shipping interests, first, by instituting unreasonable discrimination between American and foreign vessels, and second, by subjecting the latter to a very disadvantageous treatment. We

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have no objection to make to the action of America in preserving her shipping interests by protection, but we cannot but hope that she will adopt measures which will promote, rather than harm, the trade interests of other countries. It is true that imports and exports of America constitute her own trade, but from the standpoint of the countries with which she deals, her exports and imports also constitute their trade. If a country lightly adopts a system calculated to affect adversely the trade of other countries while there are more suitable steps to be taken, it cannot be said that that country respects the principle of international co-existence.

"In these days America constitutes the center of the world's trade, and her actions in regard to foreign countries have a far-reaching effect, moral and material, on the world at large. We hope, therefore, that the American Government will take the above-mentioned factors into more careful consideration, and take more equitable measures, confining her shipping policy within the bounds of international justice. At the same time, if there is any point in Japan's shipping policy which should be rectified, the necessary amendment should be made as soon as possible, and it is to be hoped that the Japanese authorities will endeavor to attain their object by co operating as far as possible with the countries whose interests are identical with ours."

Copies of this memorial have been addressed to all the Ministers of State. —*Japan Advertizer.*

"Pan-Pacific Union Needs Japan," writes Alexander Hume Ford

(*Alexander Hume Ford, Secretary-Director of the Pan-Pacific Union, arrived at Tokyo recently with the American Congressional party. He gave this statement of the natnre, aims and progress of the Pan-Pacific Union to The Japan Advertiser*).

We began our existence 12 years ago at a Pan-Pacific Congress held at Honolulu. This year for the first time we asked for financial aid and practically every Pacific government responded either with an appropriation direct to the union or by sending delegates to the first Pan-Pacific Scientific Conference which has just been held at Honolulu, and which is but the first of a series of Pan Pacific Conferences to be held along educational, commercial, financial and other lines.

I am glad to learn that onr first conference has been splendidly successful. Japan sent four of her ablest scientists, who will soon return to make their report to the nation.

The heads of nearly all Pacific governments are honorary Presidents of the Pan-Pacific Union, only the ruler of a Pacific nation being eligible to that office. Woodrow Wilson has been our most active Honorary President so far although the president of China is tak- an active interest in his land, while the premiers of Australia and New Zealand have organized Pan-Pacific clubs in all of the larger cities of those countries.

Expects to Hold Meeting Here

We hope now that Japan will come into the union whole-heartedly and I am led to believe that she will. This will make the Pan-Pacific Union complete. Our ultimate aim is to have it taken over officially by the governments of the Pan-Pacific nations.

We expect to hold a Pan-Pacific meeting in Tokyo during the stay of the Congressional party here. Manila and Shanghai now have large and flourishing organizations, while men of many Pacific races are forming local branches both in Peking and Seoul.

The objects of the Union are to discover the things for the advancement of Pacific interests which all may work for and then to bring about the proper co-operation for their accomplishment. There is no nationality among scientists. Education we can all agree upon; the advancement of commerce is desired by all; and we can agree on common principles. Art has no nationality. Next September we will hold a Pan-Pacific Art Conference at Honolulu and at the same time a Pan-Pacific art exhibit,

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especially featuring commercial arts. After the conference this art exhibit will be taken to America and shown in the larger cities during a period of two years.

U.S. Calling First Conferences

Honolulu, which is at the crossroads of Pacific traffic, has been selected as the conference center. There it is always spring; no race problem exists there, and every race in the Pacific has representatives living there. As far as possible the delegates to the conferences will be handpicked. Dr. P. P. Claxton, United States Commissioner of Education, will be asked to select those for the educational conference, at which he will preside. Mr. Franklin K. Lane, former Secretary of the Interior, has promised to organize the Pan-Pacific Commercial Conference and will spend a month at Honolulu as its chairman. It is expected that Mr. Herbert Hoover will preside at the first Agricultural and Food Conservation Conference.

America is taking the lead in calling the first series of conferences. Japan may be asked to call the second scientific conference and to name the problems for discussion. China may call the Medical Conference to study the contagious diseases in Pacific lands and Australia the Financial and Monetary Conference which she has expressed a desire to have called.

The conference will be held annually or biennially. The first scientific conference was to begin a research study of the habits of the fish of the Pacific, the understanding of which, say the scientists, will enable the Pacific countries to feed the whole world with tinned fish. They also believe that Pacific lands may be made to supply the world with canned and frozen meats.

Junketing Trip Planned

It is not desired to have more than forty to sixty delegates at each of the conferences, but these will be the actual leaders from each Pacific land. They will meet, confer, form friendships and return to their native lands to explain to their brother workers how they can aid. So the knowledge will be cumulative from year to year, while the leading men in every line of thought in Pacific lands will be brought into personal contact with each other and a network of friendships formed.

I hope next year that the Pan-Pacific Union will be able to select a number of legislators from each Pacific land, a few newspaper men and commercial attaches from each Pacific land, and put them on a fast steamer for a four months' cruise around our great ocean, visiting each other's lands. Think of the Pan-Pacific friendships that will be formed aboard ship! No one will dare say anything but pleasant things about each other's lands on that ship—and ashore. They will begin to study the best that is in each nationality and the habit of speaking well of each other will grow and become fixed. We in the Pan-Pacific Union are seeking the things that bind us together in a common interest. Why discuss any other subjects, if there are such? Left alone they will work themselves out if we are truly trying to help each other. We want Japan in our Pan-Pacific Union to make it complete and I hope to cable to the world from Tokyo that she is with us and we are one in the Pacific.

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THE YAMATO SOCIETY AND THE JAPAN MAGAZINE

[Arrangements have just been made between the Yamato Society and the Japan Magazine, to the effect that a part of the Magazine shall be used as the Society's organ. Let us introduce to the reader the objects of the Yamato Society.]

OBJECTS OF THE YAMATO SOCIETY

"THE military achievements of Japan in the last twenty years have done much to make the world appreciate and acknowledge the intrinsic worth of the Japanese nation. It is, however, doubtful whether the other nations find in us many other things to admire besides our military excellence. Some of them, indeed, without fully investigating their deeper causes, have entertained serious misgivings as to the probable consequence of our military successes. The continual occurrence of anti-Japanese movements in the various States of America and in the dependencies of Great Britain and Russia, countries with which Japan is most intimately connected, has been chiefly due to this want of knowledge as to the real state of affairs in Japan, the progress in the arts of peace, in science, literature, art, law and economics.

"Japan has a brilliant civilization of which we may justly be proud. In fine art, we have painting, sculpture, architecture, lacquer-work, metal-carving, ceramics, etc.,—all of striking quality; in literature, our poetry, fiction and drama are worthy of serious study; in music and on the stage our progress has been along lines which accord with the development of our distinctive national character, and is by no means behind that of Europe.

"Europeans and Americans, however, have failed as yet to appreciate the essential worth of Japan's civilization. Some foreigners, it is ture, speak highly of Japanese fine art; praising Japan as a country devoted to art; but the works that they admire are not always essentially characteristic of Japan, nor are they representative work of Japanese fine arts. The number of foreigners aware of the existence of an influential literature in Japan is extremely limited.

"For such regrettable ignorance, however, we can blame no one but ourselves; for we have made very little effort to promote the appreciation of our civilization by other peoples. If Japan, in her eagerness to learn the best of European civilization, continues to disregard the necessity of making known her own civilization to peoples abroad, the world's misconception of Japan will forever remain undispelled. It is our duty, indeed, to demonstrate to the world the fact that Japanese literature and art have foundations not less deep than those of our Bushido.

"On the other hand, we must have the broadness of mind to recognize and correct our faults, so that we may make ours a civilization that will compel the admiration of the world. Whether or not European civilization, which we have to some extent adopted, is really good for the wholesome development of our nation is a question which still awaits our mature consideration. In order to enjoy unrestricted the future possibilities of the world, we must look at things not only from a national, but also from a worldwide point of view, abandoning the present Far Eastern exclusiveness and endeavoring to improve our position in the family of nations not by military achievements but by pacific means. This is, indeed, the surest way to make Japan one of the First Powers both in name and in reality.

"To accomplish the above purpose is no doubt a task of no small magnitude and one which will require a great deal of time and labour; but as our conviction is that we should not hesitate because of difficulties, so we have undertaken the organization of this Society to help towards the attainment of this ideal."

RULES OF THE YAMATO SOCIETY

Art. I. The Society has for its object to make clear the meaning and extent of Japanese culture in order to reveal the

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fundamental character of the nation to the world; and also the introduction of the best literature and art of foreign countries to Japan so that a common understanding of Eastern and Western thought may be promoted.

Art. II. In order to accomplish the object stated in the foregoing Article the Society shall carry on the following enterprises:

1. Publication in foreign languages of works relating to various branches of Japanese history.
2. Translation of Japanese literary works
3. Publication in foreign languages of works of Japanese literature and art.
4. Publication in foreign languages of periodical relating to Japanese literature and art.
5. Such steps as may be necessary for the introduction into Japan of the best literature and art of foreign countries.
6. Exchange exhibitions of foreign and Japanese art objects to be arranged between Japan and other countries.
7. Investigation and application of means necessary for the maintenance and improvement of Japanese art.
8. Despatch to foreign countries of qualified persons for the study and investigation of important matters relating to or arising out of the purposes of the Society.
9. Investigation and application of means necessary for the improvement of the customs and ideals of the Japanese people in general.

Art. III. A standing Committee shall be elected by the members.

Art. IV. The Standing Committee shall have power to appoint or dismiss a Secretary and clerks.

Art. V. Candidates for membership of the Society shall be recommended by the Society.

Art. VI. The expenses of the Society shall be defrayed out of the revenue derived from the contributions of members and of persons interested in the work of the Society, from the sale of publications and from other miscellaneous sources.

Art. VII. Meetings of the Society shall be held as occasion may require.

Art. VIII. The Standing Committee of the Society shall submit to the members once a year an annual report of the revenue and expenditure, accomplishments, and condition of the Society.

MEMBERS OF THE YAMATO SOCIETY:

Shigenobu Hirayama, President of the Red Cross Society, Japan.
Baron Hisaya Iwasaki,
Baron Koyata Iwasaki,
Partners of the Mitsubishi Goshi Kaisha, Tokyo.
Chozo Koike, Director of Mr. Kuhara's Head Office, Tokyo.
Fusanosuke Kuhara, President of the Kuhara Mining Co., Tokyo.
Viscount Nobuaki Makino, Member of the House of Peers.
Shigemichi Miyoshi, Director of the Mitsubishi Iron Manufacturing Co., Tokyo.
Jokichi Takamine, President of the Takamine Laboratory, New York.
Sanae Takata, Member of the House of Peers.
Seiichi Taki, Professor of Art, Imperial University, Tokyo.
Marquis Yorimichi Tokugawa, Member of the House of Peers.
Yuzo Tsubouchi, formerly Professor in Waseda University, Tokyo.
Kazutoshi Uyeda, Director of the Literary Department, Imperial University, Tokyo.
Baron Kenjiro Yamakawa, President of the Imperial University, Tokyo.
Takuma Dan, Director of the Mitsui Bussan Co., Tokyo.
Baron Toranosuke Furukawa, President of the Furukawa Mining Co. and the Tokyo Furukawa Bank.
Shigezo Imamura. President of the Imamura Bank, Tokyo.
Junnosuke Inoue, President of the Bank of Japan.
Baron Kumakichi Nakajima, Director of the Furukawa Company.
Seizaburo Nishiwaki, President of the Nishiwaki Bank.

MEMBERS OF THE STANDING COMMITTEE:

Shigenobu Hirayama. Sanae Takata.
Shigezo Imamura. Seiichi Taki.
Chozo Koike. Kazutoshi Uyeda.
Shigemichi Miyoshi.

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